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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

THE INTELLECTUAL DEVELOPMENT OF THE ENGLISH PEOPLE.*

BY EDWARD A. FREEMAN.

CHAPTER V.

THE STRUGGLE BETWEEN THE ENGLISH AND FRENCH TONGUES IN ENGLAND.

WE showed in our last chapter how the conquest of England by Duke William of Normandy brought the kingdom which he won under certain new influences and also strengthened certain other influences which were already at work. It gave the finishing stroke to the work of the West-Saxon kings, the work of national unity. Since William's day no man has thought of dividing the kingdom of England. The Norman Conquest greatly increased the power of the kings. It brought England into closer connection with foreign nations, and specially tended to increase the power of the Bishops of Rome in England. And it brought a crowd of foreigners into the land, and that chiefly into the high places of the land, whose coming did much, but mostly in a gradual and indirect way, to bring about changes in the language, the laws, the manners, the general tone of thought, in England. It is specially needful to point out that the change in these matters was for the most part gradual and indirect. Some immediate change there of course was; but comparatively little. William changed nothing for the sake of change. And the change that did take place in no way affected the essence of our national being. We did not become another people speaking another tongue. But both in our tongue and in other

matters we took in infusions from foreign sources which modified many things not a little. But, if they modified, they did no more; they were infusions into a body already existing, and they did not change the essential nature of that body. We were Englishmen before the Norman Conquest, and we remained Englishmen after it. But it would not be wrong to say that since the Norman Conquest we have been Englishmen with a difference.

Let us look first at the matter of language. We have never changed our language, but our language itself has changed greatly. This is a most important distinction. Some nations have really changed their language. The people of Gaul changed their language when they left off speaking their natural tongues, Celtic or Iberian, and took to speaking Latin instead. Since then they have never changed their tongue; but their tongue itself has greatly changed. That is, there was no time when they left off speaking Latin and took to speaking some other tongue. But the Latin which they spoke gradually changed in so many ways that it practically became another tongue; it ceased to be Latin and became French and Provençal. So the people of Cornwall changed their language when they left off speaking Welsh, and took to speaking English instead. The Normans, too, changed their language when they left off speaking Danish and took to speaking French instead. And it might not have seemed very wonderful if we too had changed our language in the like sort, if we had left

* Special Course for C. L., S. C. Graduates.

off speaking English and had taken to speaking French. For the French tongue was brought into England, as the Latin tongue was brought into Gaul, as the tongue of a conquering people. But the different circumstances of the two conquests hindered the results from being the same in the two cases. Gaul was a province of Rome, and was gradually absorbed into the life of Rome. England never became a province of Normandy; a Norman prince became King of the English, and brought many Norman followers with him: and that was all. French was for a while spoken in England alongside of English. But the English people never left off speaking English, and took to speaking French. It was the English language itself that was greatly changed through the presence of many French-speaking people in the land.

It is an old delusion, but it is a mere delusion, to think that William the Conqueror tried to root out the English language, that he caused French to be taught instead, and specially that he ordered all public writings to be in French instead of English. Now William had no motive to do any thing of the kind and as a matter of fact he did nothing of the kind. He himself tried to learn English, and he took care that his youngest son Henry, who was born in England, should be able to speak English well. As for public writings, it is true that, from the time of the Norman Conquest onwards, English gradually goes out of use for a long time; but it is not in favor of French that it goes out. Up to William's coming, public documents were written, sometimes in English, sometimes in Latin; very often the same document was written in both tongues. William himself put forth many charters in English, and those which were not in English were in Latin. But Latin was now more commonly used than English; as the twelfth century went on, Latin was more and more used, English less and less. After the accession of King Henry the Second in 1154, there were very few English documents indeed. But, if there were few English, there were no French; there is no such thing as a French document in England till we have got some way into the thirteenth century. The cause of this is not hard to find out; or rather there are two or three causes. The French language came into England as the ordinary speech of the Normans. But it was

only just beginning to be a written language; in any Romance-speaking country, while men spoke the language into which Latin had gradually changed, it still seemed more natural to write in Latin. A French public document was at this time as unknown a thing in France or Normandy as it was in England. English, on the other hand, had been written for ages; but now many of the men about the court who had the writing of public documents did not understand English, or at all events could not write it. It was therefore perfectly natural that English should go out, that French should not come in, but that for a while every thing should be written in Latin. Public acts are always somewhat old-fashioned things; they would not be written in French, in England or elsewhere, till men had been for a long time used to write in French for other purposes.

There may also have been a political reason why Latin should be used for public writings rather than either French or English. Where several tongues are spoken in the same country, it is sometimes found convenient to use a language different from all as the public language. The speakers of only one language are not thereby dissatisfied as they would be if any other of the spoken tongues were preferred to their own. And Latin still kept the charm and reverence belonging to the ruling tongue, the tongue to which no other tongue was allowed to bow. Something like this was to be seen in the kingdom of Hungary only fifty years back. In that kingdom several tongues are spoken; but till 1848 the public language was none of the spoken tongues, but Latin. And so long as Latin was used, men did not complain. Complaints began when one of the spoken tongues, the Magyar, was made the public language; then the speakers of the other tongues began to complain, and with good reason. Something the same was the case in England in the twelfth century. A Norman might have objected to English; an Englishman might have objected to French; neither of them could object to Latin, though very often neither of them understood it.

We must also remember that in England in the twelfth century there were many men of other nations who belonged neither to the conquering Normans nor to the conquered English. We have said that the Norman Conquest brought England into closer con-

nection with the rest of the world. The Normans in England welcomed strangers from all parts, as they had done in Normandy. The churchmen of all parts of Western Europe were constantly passing from one land to another. Learned men, official men, were constantly coming in from other lands. Of these strangers none could speak English; most of them could speak French; all would habitually write Latin. And, if this was the case under the strictly Norman kings, it was still more the case after the beginning of the time of the Angevin kings in King Henry the Second. Henry was neither Norman nor English, except by female descent. His speech was French, and, besides Normandy and England, he had large dominions in which both French and other Romance tongues were spoken. From the time of his accession, the coming and going of strangers in England, and we must add the coming and going of Englishmen, whether of Old-English or of Norman descent, in other lands, went on more constantly than ever. Moreover the Crusades, which were carried on more largely by speakers of French than by men of any other tongue, and the conquests of the Normans in Italy and Sicily as well as in England had carried both the French tongue and the Latin into all parts of the world. French was the court speech, while Latin was the learned speech, in a crowd of kingdoms from Scotland to Jerusalem. Italian, which had parted off much less widely from Latin than French had, was hardly acknowledged as a written tongue till the thirteenth century. And while French was thus well known in so many lands, the Teutonic languages, English, German, Danish, were each shut up in its own land, and outside those lands no one knew any of them.

The first stage of the influence of the Norman Conquest on language was that two languages, English and French, were spoken side by side in England. For a long time they were spoken side by side without having any important influence on one another. A man spoke either or both; but he did not mix the two together. During the whole of the twelfth century very few French words crept into English. A few did, just as we took in a few Latin words at the beginning of all, and a good many more when we were converted to Christianity. But the taking in of a few foreign words into a language to

express foreign things for which that language has no words of its own does not really affect the language. It is what has happened more or less to all tongues in all times and places. Real change begins when foreign words are used to express things for which the language has words of its own. And this began with English in the twelfth century, though very sparingly. We may see perhaps the first case in the English Chronicles. They say in 1087 that King William made good *frith* in the land; in 1135 they say that King Henry made *peace*. Now the English word *frith* (now gone out of use) and the French word *peace* had (in this use) exactly the same meaning. Both mean that the king spoken of kept good order in the land and made it safe to dwell in. To use the French word when the English did just as well, marks the beginning of the influence of French as a language. And from that time we have gone on more and more, taking French words into English often, as in this case, when there was no need. Since the twelfth century, French words have always been dropping in, sometimes more quickly, sometimes more slowly, but in a stream which has never altogether stopped.

It followed from the circumstances of the Norman Conquest of England that many Englishmen found it needful to learn French and that many Frenchmen found it needful to learn English. The Norman in England, great or small, had in some sort to become an Englishman. He held his lands according to English law, and he had to obey and, if so called on, to administer English law. He lived among English neighbors; he not uncommonly had an English wife. During the greater part of the twelfth century it is plain that English was advancing, that the foreign settlers and their children were gradually learning to speak English. We get a good many signs of this, though not so many as we might have wished for. For the writers of the time, in recording any thing, seldom mention what language any man spoke. That is to say, English, French, and Latin were all in such constant use that it seemed needless to say which was used at any particular moment. But we do hear sometimes. Thus we hear of Gilbert Foliot, Bishop of London, that he was eloquent in all those three tongues, and another Norman bishop speaks of it as of something strange and shameful in a third, William Longchamp,

the Chancellor of King Richard the First, that he knew no English. In short, English in a modified form no doubt, was on the point of coming back to be the general speech of the country, when, in the latter part of the twelfth century, the tide turned against English from another cause. We may perhaps say that, at the beginning of the century, if a man in England spoke French, it was simply because it was most natural to him to speak it. At the end of the century many a man spoke French because it was thought finer and more polite to speak it than English. At the beginning of the century the speaking of French was a sign of Norman birth; at the end of the century it was simply a sign of being in the fashion.

This came of that spread of the French tongue over a large part of the world which was mentioned a little time back. Men were ever going to and fro, far more than they did some centuries later, and French was the one language which would serve them everywhere. French thus became the polite tongue, the fashionable tongue. Nearly the same thing has happened in later times in Germany, Russia, and other countries. French went far to displace the native languages of those countries as the polite and fashionable tongue. But the effect was greater in the English case than in these later ones elsewhere, because the French fashion had a groundwork to build upon in the fact that French was already one of the languages of the country. By the beginning of the thirteenth century we may say that the three languages had thoroughly taken their places. Latin was the learned tongue; French was the polite tongue; English was the ordinary speech of those who did not profess to be either polite or learned. But it does not follow that polite and learned people could not speak English also. There is distinct evidence all through the thirteenth century that the highest people could speak English when it was needed. King Edward the First could beyond all doubt.

English now underwent the common fate of every language which becomes merely a popular language. It never ceased to be written; but there were no longer any great writings in it, such as there had been in the old times. The English Chronicles came to an end in the middle of the twelfth century. After that, we have nothing in English for some ages but popular songs, popular religious

discourses, and the like. Learned writings were of course all in Latin; polite literature was all in French. For in the course of the twelfth century French was thoroughly established as a written language, and the existing French literature began, and it began very largely in Normandy and in England. And, when French had won for itself this position, it began to be used for many purposes. We are talking of a time when comparatively few people could write or even read, and we may be sure that the great mass of those who could read and write understood French. It is not very wonderful then that during the whole of the thirteenth century and later, much more French than English was written in England. Letters and documents of various kinds were written in French; acts of Parliament were written in French; the pleadings in the higher courts of law were in French; children in schools who learned Latin were taught to construe their Latin into French and not into English. In the days of the Angevin kings the English tongue had gone down very low in the world, much lower than it had gone in the first generation or two after the Norman Conquest.

Now when we look at these facts, there is one mistake into which we are very likely to fall. The use of French in England rather than English is apt to make us think that, say in the thirteenth century, the English were still held for a conquered people, and their tongue for a mark of bondage. It was nothing of the kind. In the first days of the Conquest the use of French would have been such a mark; but just then, as we have seen, it was not used. Kings like William the Conqueror and his son Henry were far too wise to do any thing needlessly to affront their English subjects. By the time French came to its great prominence the distinction between Norman and English was well-nigh forgotten, and it was because that distinction was well-nigh forgotten that French could come to its great prominence. The use of French was no longer a mark of bondage; it was a fashion, perhaps a foolish fashion; it was a fashion which those who were not fashionable grumbled at; but it had no political importance. The English gentleman—whether of Norman or of Old-English descent had ceased to be thought of—who could speak English perfectly, but who thought it finer to speak French, and who,

if he could write, never thought of writing English, was a very good Englishman all the same. Whether his forefather long ago had fought for Harold or for William, he loved England none the less, and he hated foreigners none the less. In England it was thought fine to talk French; but in the fourteenth century, and even in the thirteenth, real Frenchmen laughed at the French that was spoken in England.

Step by step the English language came back to its old place. It became again the one natural speech of England, the tongue which, and none other, every Englishman spoke as a matter of course. This change began in the fourteenth century; it was pretty well accomplished by the end of that century; by the end of the fifteenth century nearly every trace of any other state of things had passed away. During the thirteenth century public acts were written either in Latin or in French. We have only one such in English, a single proclamation which one great reformer of those days, Simon of Montfort, Earl of Leicester, put forth in all three languages. Some have called this the last use of English and some the first. It is not exactly either; it stands by itself, with nothing like it for a long time before or after it. It was the solitary act of a man who specially wished to draw every class of people in the kingdom to his side. But we have a good deal of English in the course of the century. In the latter part of it we have some very instructive political songs, a sign that the political importance of the class who spoke no tongue but English was rising. But we may suspect that it was the long war between England and France in the fourteenth century which did more than any other one cause to set up English again. French had long ceased to be looked on as the tongue of conquerors; but it was now the tongue of the enemy. It began to seem strange that Englishmen who were winning victories in France should speak French rather than English. No doubt many Englishmen learned French through their long sojourn in France, but they more and more felt that French was the tongue of a strange land, and that the true tongue of their own land was English. From this time English grew and French fell back. Under King Edward the Third it was ordered that the pleadings in the courts of law should be in English. By the time of King Henry the

Fifth, in a negotiation between English and French ambassadors, the English required that every thing should be done in Latin, the common language of Western Europe, because they understood no French.

By this time there were again great writers in English. We have our poets. The *Vision of Piers Plowman* was written for the people; the *Canterbury Tales* of Chaucer were written for the politer sort; but both showing that English had come to the front again. Presently there was John Wicliffe with his many English writings and his English translation of the Bible. The battle was won. In the fifteenth century French was a mere survival; English was the natural tongue of every man in England. As was but natural, men wrote French after they had ceased commonly to speak it; and it was used in public writings after it had ceased to be used in private letters. Acts of Parliament were still written in French down to the end of the fifteenth century. And a few French phrases have lingered on in our law to the present day, not only in Britain, but in America also. The Queen still gives her assent to acts of Parliament in French, and both in Britain and in the United States I have heard silence ordered by the Old-French cry of *Oyez*—hearken. But these are simply curious memories of what has been. From the latter part of the fourteenth century English has been the one natural tongue of England. Those who have learned French have learned it as a foreign tongue, just as they have learned Latin.

There could be no greater gain to the English folk than this winning back of their own tongue. No people can make real progress when the language of the more educated sort is different from that of the mass of the nation. The twelfth century was a learned age; but its learning was all in Latin. The thirteenth century was an age of great political advance; but we may believe that advance would have been yet greater if all Englishmen had understood one another, and if it had not been needful to put forth every thing in several languages. The fourteenth and fifteenth centuries were in many ways very inferior times to the twelfth and thirteenth; but in this way they did more for us by giving us back our language. And mark the way in which it was done. The use of French was no doubt an indirect consequence of the Norman Conquest. Its use would never have come in if

the Norman Conquest had not happened. But it was quite an indirect result. Had William the Conqueror forced the use of French upon England, as many people fancy that he did, the same thing would have happened in England as we have seen happen in several European countries where there has been a strife of languages. One tongue would have been felt as a badge of dominion, the other as a badge of bondage. In the end one or the other would have won the day, but only after fierce quarrels. But, as it was, French came to the front as a mere fashion; and when the fashion changed, it fell back again. The victory of English was no doubt in some

sort a national triumph; but there was no such quarreling about it as there had been in other lands. English did not violently displace French, any more than French had violently displaced English. Each in turn fell back before the other.

Such was the struggle of languages in England spread over a time of four hundred years. We must now turn to look at the growth of the nation during that time in other ways, and not least at the character of the English tongue in the shape in which it again became the one language of England, and at the changes which it had undergone during the struggle.

PRACTICAL TALKS ON WRITING ENGLISH.

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PART II.

THE STRUCTURE OF SENTENCES AND PARAGRAPHS.

IT cannot be too often repeated that the grand object in all writing for purposes of instruction is the easy communication of your thoughts to your readers. Take pains to realize this, consult your reader's ease and convenience, try to present your subject in such a way that it shall interest him and obtain the readiest possible admittance to his mind, and in time you will discover for yourself all that rhetoricians can teach you. All their maxims* should be tried by this principle.

Two leading maxims may be formulated with regard to the structure of sentences: (1) The sentence should not be overcrowded; (2) The right words should be in the right places.

It is a common rhetorical rule that a sentence should have "unity." But unity is often defined in such a way as to make the rule of little practical service. To say, for example, that "every sentence should express an entire thought or mental proposition" is not much of a help to the beginner. It may apply to expository† sentences, though

*Literally, sayings of the greatest importance. The word is derived from the Latin adjective *maximus*, feminine form, *maxima*. The single modified word is used in English for the Latin expression *maxima sententiarum*, the chief of opinions.

†Explanatory, to expose (Latin *ex*, out, and *ponere*, to place, to set); to set forth, to make plain.

even as regards them it makes no allowance for the complexity of thoughts; it hardly applies at all to descriptive or narrative sentences.

It is more instructive to say, with Professor Bain,* that "every part of a sentence should be subordinate to one principal affirmation."

Perhaps the best way of illustrating a rule is to produce extreme cases of breaking it. The following sentence is from Thomas Hearne.† I will not say it is the worst sentence in the English language, but it is the worst that I happen to have remarked:

Just after I had published Robert of Gloucester, I had the good fortune to see and converse with a learned, modest, and honest Friend of Herefordshire (the same, I mean, that besides his other great assistance in the work, drew up the indexes to the celebrated Dr. Hickeys' *The-saurus Linguarum Septentrionalium*, and is so excellently well qualified to compile the antiquities of that county, about which he hath many curious materials), at which time he was pleased to lend me the *Life of St. Thomas Cantilupe*, Bishop of Hereford, which, tho' a printed Book, yet is rare and seldom to be seen, as many books of the same kind are also very scarce, and therefore greedily and industriously picked up by such curious collectors as was the

*See his "English Composition and Rhetoric." Enlarged Edition. Part I. pp. 85-90.—*W. M.*

†An enthusiastic antiquary of last century.

"Plague on't!" quoth Time to Thomas Hearne, "Whatever I forget you learn."—*W. M.*

famous Mr. Richard Smith, that writ about Christ's Descent into Hell, and collected most of his Rarities out of the Library of H. Dyson, a person of a very strange, prying, and inquisitive genius in the matter of Books, as may appear from many Libraries, there being Books (chiefly in Old English), almost in every Library, that belonged to him, with his name upon them.

What is the principal affirmation here? There is none. The sentence merely illustrates the tendency of a garrulous * man, stored with facts and pleased with the store, to pour them out as they occur, rambling along in pleasant gossip without regard to any pressing central purpose. The order is not logical or rational but personal, obeying the chance suggestions of memory, easy to write, but confusing to read. It is an extreme case, but all of us are apt to err in the same way though not so flagrantly, and many discourses, though the separate sentences are neater and not quite so artless, are seen to be equally rambling when viewed as wholes.

The fault of overcrowded sentences is that they confuse and perplex the reader, and consequently we can easily decide when the fault has been committed by another. The reason why we cannot decide with equal ease in what we have written ourselves is that we already know the meaning and have not to take it in. Let the beginner recognize this, and acquire the habit, if he has not the instinct, of looking at his sentences from the reader's point of view. It may embarrass † him at first and make him self-conscious, but it is a duty that he owes to others; and self-consciousness is a less sin than unintelligibility.

As for an absolute standard of unity, it is vain to look for this. The amount of matter that may legitimately be put into a sentence depends upon circumstances. In difficult cases you cannot settle the right proportion without going beyond the sentence itself. You must consider the subject on which you are writing, whether it is simple or abstruse ‡; the scale on which you are expounding it, whether your exposition is brief and condensed or open and diffuse §; the nature of

the attention that you may reasonably expect from your reader, according as he reads you running or sits down to study you with deliberate care. On this last point we are particularly apt to deceive ourselves.

A mere mechanical rule of length will not necessarily answer the purpose. I have heard of a newspaper office where it was an editorial rule that no sentence should exceed five lines. But an article of short sentences is not necessarily easy to understand. The sentences may be disconnected; the bearing of one statement on another may not be obvious. In a closely argumentative passage, short sentences are often more difficult to follow than long. Short sentences are preferable to long if the connection can be maintained, but not otherwise.

It is, of course, in many sided questions, opinions held with reservations and qualifications, the settlement of one's position relative to conflicting views, that the temptation to overcrowd occurs. A miscellaneous precept or two may perhaps be borne in mind with advantage.

Don't be in too great a hurry with your qualifications.* State your main point broadly; and if the subject is at all intricate, give the qualifications separately. Never state a qualification in the same sentence if it would distract from the full understanding of the main statement. Never qualify a qualification in the same sentence.

Have some confidence in the candid intelligence of your readers. Do not burden your sentence with what is obvious without statement. Many writers are tedious because they fatigue the attention with unnecessary clauses. An ordinary discourse cannot be constructed with the verbal precision of a statute. You must of course judge for yourself how far you can carry this confidence in your readers.

Beware of parentheses † that might distract from your main topic. When you cannot resist the temptation to throw in an aside, see that it stands clearly as such. Remember that in writing you cannot introduce parentheses and subordinate clauses as easily as you can in speaking, when parenthetical and

* Whatever makes ready to meet requirements; that which renders fit or capable; modifications, restrictions. From the Latin *qualis*, how, or of what sort, and *facere*, to make.

† Greek *para*, beside, *en*, in, and *thesis*, a placing. A phrase inserted in another which would be complete without it.

* Talkative. Latin *garrive*, to prattle, to chatter.

† French *embarrasser*, to entangle, to perplex. It is compounded of *em*, in, and a stem *barras* formed from *barre* (Spanish *barra*) a bar, often used in the sense of a prison.

‡ Difficult, concealed, out of the way. Latin *trudere*, to thrust, and *abs* away.

§ Copious, verbose, spread out. Latin *fundere*, to pour, and *dis*, apart.

subordinate character can be indicated by the voice.

As a rule it is not mere length that makes a sentence confusing. The fault is generally one of arrangement. If the right words are in the right places a sentence may be carried to considerable length and yet remain perfectly perspicuous.

But what are the right places? I doubt whether we can get nearer a rigid definition than saying that words are in their right places when the most important words are so placed as to attract easily the reader's attention and easily find their proper reference.

In speaking you can lay the stress of your voice upon cardinal words, phrases, or clauses. Everybody does so unconsciously. But you have no such help in writing. The employment of italics* is an attempt to make up for the emphasis of spoken language, but italics are generally condemned as vulgar. I confess I can see no reason why difference of type should not be used to guide the reader's attention, except that it gives more trouble to printers, and might encourage careless persons in slovenly construction. But the common voice is against it as an inartistic and indolent practice. The construction of the sentence is expected to do every thing.

For very obvious reasons the beginning and the end of a sentence are the places of greatest emphasis. Generally speaking, the words that catch the eyes first when we turn them in search of a meaning, and the words on which the eyes rest last when a meaning is conveyed, make the strongest impression. In spoken language the words that come first when silence is broken and the words that come last before a pause, have the strongest hold on the attention, and a similar reason holds good of written language.

I say "generally speaking," because most writers fall into tricks or mannerisms of arrangement, and if we have read a good deal of an author, unconsciously we adapt our habit of interpretation to his manner, and our attention is on the watch for his strongest points where we are accustomed to find them. Habits of writing prevail in a generation, and habits of reading go with them,

* Letters printed thus, in *sloping type*, are so called because they were invented by an Italian, Aldo Manutius. He established a printing-press in Venice, about 1490, which soon became famous for the excellence of its work. Some of the Latin classics were published in italic type, and thus, it is said, in imitation of the handwriting of Petrarch, the Italian poet.

so that it may happen that an arrangement best on general principles puts the reader out by disturbing his habit.

Still most good writers will be found consciously or unconsciously to place at the beginning and the end the words or phrases for which they desire the reader's special attention. The value of an effective ending, particularly, is soon learned by the practiced writer. The driver of a French diligence* however slowly he creeps through intermediate stages, always cracks his whip and rattles up at the gallop to his terminus. A practised platform orator always tries to sit down amid cheers. The same principle applies to the construction of sentences, and is very generally observed.

Indeed an habitual sense of the value of the end as a place of emphasis often betrays a writer into arrangements that are bad on other grounds. It is a rule, for example, that qualifying words should be placed near the words they qualify; and writers in placing their phrases for emphasis are apt to break this rule.

We have not much space for illustrations, but as both principles are important it may be worth while to show how they sometimes conflict, and to consider which should give way and how far.

Critics often treat the juxtaposition† of qualifying phrases and their subjects as if it were an absolute rule, as if the structure must be wrong if a misreference is grammatically possible. The late Professor Hodgson, for example, in his book on "Errors in the Use of English," gives a large collection of what he calls errors in collocation.‡ Many of the sentences quoted are manifestly bad, but in many of them we can see that the writer has been governed in his structure by a principle of emphasis, which also deserves consideration.

To take an instance or two:

A piano for sale by a lady about to cross the channel in an oak case with carved legs.

A comic misreference is possible. The sentence is not a model. And yet the writer

* A particular use of the word as the name of a public stage-coach. The word is most common in France, but is not infrequently heard elsewhere.

† A coined word from *juxta*, Latin for near, and position.

‡ A placing together; the disposition in place, used of words in a sentence. Latin *locare*, to place, and *con*, together.

of this advertisement constructed it on a sound instinct. The important points are the article for sale and the description of it. The one is put at the beginning and the other at the end; what comes between, the reason for the sale, is of secondary consequence. If this were put in brackets, so as to avoid the absurd suggestion, it would be a perfect sentence for its purpose so far as the arrangement goes.

Hence he considered marriage with a modern political economist as very dangerous.

This is an example of bad arrangement pure and simple, with no compensating advantage. Such a construction is the result of pure carelessness. But in the following, though an absurd misreference is possible by a critic on the outlook for breaches of a rule, I doubt whether a rearrangement would be a gain. There would be a decided loss of emphasis.

The beaux of that day used the abominable art of painting their faces, as well as the women.

Mr. Carlyle has taught us that silence is golden in thirty volumes.

The carriage stopped at the small gate which led by a short gravel walk to the house, amidst the nods and smiles of the whole party.

He always read Lord Byron's writings as soon as they were published, with great avidity.*

Obviously there should not be too long an interval between a word or phrase and its adjuncts. But the true test to apply is to consider whether there is any real risk of misinterpretation or misleading suggestion in the ordinary currency of reading. If there is not, and if emphasis is gained by the separation, the construction cannot be said to be rhetorically incorrect.

We have been dealing with sentences, but the same principles apply to paragraphs. Each paragraph should bear a certain unity; it should not be overcrowded or burdened with irrelevant digressions. And care should be taken to get the right sentences into the right places, the right places being the places where the bearing of the sentence can be taken in with the greatest possible ease and the least possible risk of confusion.

English writers as a rule give too little heed to the structure of their paragraphs. Their sense of unity and method stops at the sentence. They are alive only to the importance of not

burying any particularly effective sentence in the body of the paragraph. If they are afraid of such a sentence being passed over, they lead up to it and stop, or take the other way of giving it prominence, using it to begin a new paragraph.

Perhaps one reason why our writers attend so little to paragraph method and the method of discourses as wholes, is that rhetoricians have had so little to say on these heads. There is even an impression that in going beyond choice of words and structure of sentences they are traveling beyond their legitimate province. The late Mr. Cotter Morrison, for example, in his sketch of Macaulay, says that we may consider Macaulay's style "from the point of view of the Professor of Rhetoric, or from the higher standpoint—the general effect and impressiveness of the whole composition, the pervading power, lucidity,* and coherence, which make a book attractive to read and easy to master." But if the Professor of Rhetoric does not consider these things, he takes an unjustifiably narrow view of his office.

It is possible that the reason why writers on rhetoric seldom go beyond sentences is that the method of paragraphs and whole compositions cannot easily be illustrated. The writer of a manual cannot quote a whole history, and criticisms are of little value unless the body of the thing criticised is present to the mind of the reader. He may make references, but references are hard to follow.

There is, however, a way out of the difficulty if rhetoricians had only thought of it, a way that at least may take the reader some distance toward his end. The same principles that govern the structure of sentences govern the whole composition; the "power, lucidity, and coherence which make a book attractive to read and easy to master," are shown on a smaller scale in the sentence.

There are, for example, three artificial kinds or types of sentence that rhetoricians have distinguished by special names, the Balanced Sentence, the Period, and Climax. Each of these structures depends on simple principles, and may be used with the same advantages and disadvantages on a larger scale.

Take first the balanced structure. Balance consists in taking words expressive of ideas that are meant to be compared or con-

* From the Latin word *aviditas*, meaning strong appetite, greediness, eagerness.

* Clearness, transparency. Latin *lux*, *lucis*, light.

trusted and planting them in corresponding grammatical places, in similarly constructed phrases or clauses or sentences.

Take an instance from Hazlitt :

Few subjects are more nearly allied than these two—vulgarity and affectation. Of the two classes of people, I hardly know which is to be regarded with most distaste, the vulgar aping the genteel, or the genteel constantly sneering at and endeavoring to distinguish themselves from the vulgar. These two sets of persons are always thinking of one another ; the lower of the higher with envy, the more fortunate of their less happy neighbors with contempt.

Johnson is a vigorous master of the art. The force of the structure may be felt in the concrete * in any of his "Lives of the Poets," a work which with all its limitations still remains the most instructive body of criticisms in our language. For example, "Addison thinks justly, but he thinks faintly." "His prose is the model of the middle style ; on grave subjects not formal, on light occasions not groveling ; pure without scrupulosity, and exact without elaboration." "Dryden borrows for want of leisure, and Pope for want of genius ; Milton out of pride, and Addison out of modesty."

The trick of the balanced style may be caught by anybody from Johnson, or if he wishes a more modern master, from Macaulay. Of the abuse of it I will speak presently ; meantime a word on its use. On what principles does its advantage rest ?

The basis of its use in exposition is the value of comparison and contrast for making ideas clear. If we wish to obtain a precise idea of any thing we must compare and contrast it with the things that are most like it in nature ; in this way only can we apprehend its precise character. This is the rationale of the matter of a balanced sentence. We must say what a thing is not as well as what it is, if we would be clearly understood ; and comparison of nearly allied things one with another is more instructive than the comparison of things wide as the poles asunder.

The rationale of the form is simply this, that by making the structure as nearly as possible identical except as regards the words brought into comparison or contrast, we economize the reader's attention. The same

scheme of clause or sentence is kept up, and the attention may thus be concentrated without distraction on the cardinal words. It is a special art for giving emphasis, and obviously need not be confined to clauses or sentences, but may be extended to a whole composition.

Obviously also the advantage is purely intellectual, or nearly so. Balance is a great feature in the verse of Queen Anne's time. Pope uses it with masterly effect in his didactic verse and in his satires. But it is essentially unsuited to the expression of deep and sustained feeling, because its purpose is to bring distinctions to a sharp point, to make the way clear for the intellect ; and it is a well known law that sharp intellectual effort kills emotion.

Like all marked literary arts, balance becomes monotonous and even irritating when carried to excess. The best example of this is found in a writer of the Elizabethan times, Lyly the Euphuist.* For example :

As I have found thee willing to be a fellow in my travel, so would I have thee ready to be a follower of my counsel ; in the one shalt thou show thy good-will, in the other manifest thy wisdom. We are now sailing unto an island of small compass as I guess by their maps, but of great civility as I hear by their manners. Which if it be so, it behooveth us to be more inquisitive of their conditions than of their country, and more careful to mark the natures of their men than curious to note the situation of the place.

When every clause is balanced like this, the smartness and cleverness of the antitheses may be very lively for a time, but we soon tire of it as a ridiculous affectation. Even Pope's wit is not always equal to the strain of his balanced couplets ; with all the ingenuity and brilliancy of his epigrams, the tired ear soon begins to long for more variety of form. The attention is pricked so often by his sharp points that it becomes callous and will not answer to the spur.

Not only should you reserve balance for real distinctions and real epigrams ; not only must you take care that the trick of it does not master you and drive you into fanciful distinctions and sham epigrams, but you should also remember that the effect of balance, as of every artificial structure, depends upon its comparative rarity.

* *Crescere*, to grow, *con*, together. In logic the term designates "both a quality and the subject in which it exists."

* See "From Chaucer to Tennyson," page 59.

ENGLAND AFTER THE NORMAN CONQUEST.

BY SARAH ORNE JEWETT.

PART III.

THE houses of the better class of Englishmen of that day were not imposing structures; from the chronicles we can picture to ourselves the groups of low buildings, usually of wood, where one or two rooms had been added year by year, according to necessity. In good weather people lived in the open air far more than in our own day; there was not a complete system of house existence as we know it now. Then to be under a roof was for some persons an incident*; now it is as exceptional for certain luxurious members of society to go out-of-doors. The northern fashion of living in halls has lately been made to live again in delightful verse by Mr. William Morris in his "House of The Wolfings"; we can see in imagination the huge room where the master of the household had his high seat upon the north side while his people had their places on either hand about the walls, their beds and benches and footstools, with their armor hanging on the wall above. A great fire blazed on the pavement in the middle of the floor and its smoke went out at the openings in the high, carved roof. Hospitality was chief among the virtues and toward the north of England especially there was still something of the old Norse way of living; in fact the great halls or assembling places of old and new English houses are the direct descendants of the ancient common rooms. Little by little in the old days, according to the needs of civilization, rooms were added for store-houses and for workshops and guest-chambers, and at last for those who wished to be alone, until the great halls and their dependencies looked like villages. There was sure to be a strong room for the safe keeping of prisoners among the rest, but we do not get an idea of stateliness and dignity, such as seems to have belonged to the Scandinavian folk-houses.

In every-day life there appears to have

been almost unnecessary discomfort; all the rooms must have been cold and dark and smoky, and the servants, with those strangers and wayfarers who had no claim to distinction, slept like dogs in the lower rooms on straw or on the rushes strewn by way of carpet. The high-life in hall, the fashions at table, the rudeness of dress, and lack of certain minor morals would strike us strangely if they could be reproduced. It is not too much to say that there are people now, living as all except the most comfortable of our ancestors lived and keeping up many of their fashions, in England and in our own city streets, but we think that the Boards of Health cannot keep too close an oversight, nor the messengers of charity work too eagerly for their uplifting and possible amelioration! In Edward the Confessor's time a better mode of life began to reach the apprehension of the more refined, and when it is claimed by the chronicler that the English consumed their substance in mean and despicable houses while the French and Normans lived with frugality in noble and splendid mansions, we understand that great gains had been already made, and that England, to use a homely phrase, had already begun to "live like other people." There is no more justice, after all, in applying our standards to the manner of life, either English or Norman, of those days than in making our modern philanthropy and sympathy for suffering the standards for that age of warfare and cruelty.

England had shared already in the early rise of Romanesque* architecture, and though many of her churches were wooden and not remarkable in any way, there were many built of stone with fine characteristic arches, and even some individuality of ornamentation. There is an unmistakable likeness between these Saxon churches and those of early Italian architecture, and the priests and pilgrims of Durham and Peterborough and Canterbury had already shared in the continental rage for church building. Some of

*A falling upon, Latin *cadere*, to fall, in, upon. The word is used in two ways which Webster distinguishes as follows: "That which usually falls out or takes place," and "That which happens aside from the main design."

*Like the Roman. The word is Englished from the Italian *romanesco*, where the suffix is from the Latin *iscos*, Greek *iskos*, which corresponds to the English *ish*.

the beautiful, simple towers of pre-Norman times are standing yet ; many of the ancient country churches date back in part to the years before the Conquest, in fact, after the great Norman cathedrals were rearing their walls, in the years that followed the Conquest, towers and churches were still built after the old designs.

If England had nothing to show as the result of the Norman Conquest save her cathedrals, one would be tempted to say that she was well repaid for all her hardships. Here on English ground the Norman architects and those English architects who were quick to learn from them, built the most wonderful and beautiful stately roofs and towers and chiseled them into rich tracery as years went by ; a noble heritage from church and state, for centuries yet to come, but in the days of their building a means of education and true enlightenment in arts and crafts. So many kinds of knowledge and intelligence must be brought to bear on architecture. Ruskin has said that a great architect must be both painter and sculptor, and it is a marvel to think of the thousands of men besides the planner, who worked in wood and stone and glass and metal to finish the great buildings, learning from their masters and teaching in their turn. We cannot help feeling a great reverence for the church builders of England and for that superstitious faith which wrought so devoutly in what it believed to be the cause of truth and righteousness. We should "regard intolerant religion merely as a mark of imperfect development ; its cause the ignorance and timidity of man ; its cure, increase of knowledge and safer abundance."*

We have the picture before us of a conservative, self-indulgent, easily prejudiced people ; essentially aristocratic in the sense that they paid great court to their leaders and heads of families and took great pride in their wealth and possessions. The true meaning of aristocracy† is easily lost, and comes to signify not the rule of the best but the rule of those who have the most. Such a people as this, who valued their comforts of life more than their means of growth and development, were forced to submit to the presence of another sort of men, scornful,

ambitious, greedy also of gain and power, but full of radical and unsettling ideas. They too wished to be great land-holders, and at the Saxons' expense ; they meant also to be great builders and laughed much of the primitive architecture to scorn. They ridiculed the huge feasts and the drunkenness and made themselves unwelcome at both fireside and council of state. Their very quickness and ability, their instinct toward manners and style, were aggravating to the Saxon sluggishness and that already well-worn theory of letting well enough alone—a poor theory to frame character by. It is like reading the story of a self-involved, comfortable household which suddenly has a new inmate thrust upon its affections, a person who is pretentious and bustling, who insists upon new and more exact ways of doing things and laughs at the antiquated *bourgeois* fashions and speech ; nay, more ! who uproots the tenderest associations and makes light of the household sentiment for the past. All this England had to bear from the Normans, but we may also believe with a glow at our hearts, that there were some men and women among the English who were ready to welcome the intruders, who had bewailed the lack of learning in those ancient cloisters where the venerated Bæda and his fellow scholars studied and taught ; men and women who were ashamed of England's great crops and crimson and gold embroidered stuffs of the loom and needle, and ashamed of her great feasts since Wisdom went so poorly clad and was housed in a hovel. One likes to think that there were some who held to higher aims, who were glad to have the Normans come, if only they would rouse a lazy England with whip and spur. England must no longer be great in little things and eminent for her commonplaceness ; now she must learn from Lanfranc of Pavia the lessons that Italy could teach, and from Norman William a northern power of doing the things that were to be done.

When Duke William heard the news of Earl Harold's being crowned king of the English, he left the chase and went home to his castle hall in Rouen, and his retainers followed in silence, watching with curious eyes his excitement and restlessness. Nobody dared to ask what misfortune had befallen him. He leaned his head against a stone pillar and covered his face with his cloak. "Long before in the old Norse halls

* Parton's "Life of Voltaire."—S. O. J.

† Greek *aristos*, best, *kratein*, to rule, whence the compound *aristokratia*, the rule of the best born nobles.

where the Vikings lived together, if a man were sick or sorry or wished for any reason to be undisturbed he sat on his own bench in hall and covered his head with his cloak; there was no room in which he could be alone, and after this old custom William's court in a later day left him to his thought." I repeat this passage from my "Story of the Normans," because the incident always strikes me as being full of significance. Here was an ancient custom of the earliest Saga times still instinctive in William the Conqueror; the plain country woman of our own day who throws her apron over her head as she sits silent among her people, makes it a signal of deep disturbance of mind and claims by it a sort of seclusion far more striking than if she went away by herself. There seems to be evidence of a profound self-consciousness and determined thought which the loud outcries and excitement of shallower minds never show; it is the trait of a different nature; the germ of great projects and achievements is in that power of withdrawal from one's surroundings, and in demanding respect for such withdrawal. "William was a man of mickle thought and deep speech," says the chronicle. England has been the mother country of such men in the years that she has been coming to her greatness and power, it is her northern blood still stirring in her veins.

One of the Conqueror's clearest intentions was to bring England under strict government. She already had her parliament, her Witanagemot, or meeting of wise men, who considered the country's needs and petitions, and "with the king sat in Winchester at Easter and in Westminster at Pentecost, and in Gloucester at Christmas-tide." The places of the English were taken by Normans; it appeared as if every thing English were to be swept away; but the real effect of these first years after the Conquest was to turn both foreigners and natives into Englishmen.

The horror that fell upon English hearts at the news of William's great survey of England, and its record, which the world knows as Domesday Book, strikes a student to-day with mingled pity and amusement. William certainly needed to know the military strength of the country, as the chief of its armies; as a prudent governor he must have records of the population and the resources of the landholders. His deputies

went over England "to know how this land was set and of what men," and made careful survey of every man's land, setting down who had been the former owner under Edward, establishing titles, and hearing complaints. The exasperated people supposed themselves insulted and outraged, as if the great census were nothing more than a method for making taxation easier and more rewarding to the king. It was to them a heart rending forerunner of thievery and extortion, but to us it marks a step upward in the condition of England and English government. In 1086 when, after the great survey was finished, William gathered his subjects out of the whole country to the plain of Salisbury and every landholder and man of influence swore fealty to him, it was a great day for England. In the fact that every man held his lands direct from the king and that his duty to the king over-ruled his duty to any under lord lay a sure promise of well-being and safety. On that day the unity of England's national power was welded, the common people had become of consequence, they had a clear way opened before them to better things. The strong hand that since the bloody fight at Senlac had often seemed only to crush and to check, had in reality removed many hindrances. The horrible slave trade of Bristol was stopped, there were no longer any thralls who were sold with the land, or even bound in feudal fashion to serve the selfish ends of their masters. There was a certain sense in which William was not a man of blood, he dared in that early time to forbid capital punishment, though in the later reigns of his successors, not long before our time, a man might be hanged for sheep stealing. The stories of war are always sorry reading, and those of the Conqueror's time are no exception with their truly Oriental recklessness of human life. If a man were a danger and terror to the community, if he were vile and despicable, he was put out of mischief by having his eyes torn out, or his thievish hands cut off, and was turned out into the world to wander at the world's mercy, but in William's reign the taking of life in cold blood as punishment for crime was forbidden.

In many ways the people of England learned slowly that they had become responsible to a stable government; they were impelled to steady thrift in order to meet steady demands for national purposes. No advance

can be made toward national or personal breadth of view, largeness of character, true prosperity of any sort, without pain and stress; those must lose something who would win more, and must put down a small thing that is in hand if they would take up a larger. All the poverty and suffering of England in those dark days was the price of great advance and of gaining a steadfast and permanent place among the nations of the earth. What William with increasing avarice wrung from the country for his own satisfaction must be forgiven him, both his Great Hoard at Winchester and all his grasping ways. It is well to remember that his score of years in England was no holiday. Only those who are rulers know the unreckoned restraints and lack of personal liberty to which they are made subject. No one citizen is the servant of his king to the degree in which the king is the servant of the citizen.

So the churls of England, and the very thralls, their bondmen, came to own themselves Englishmen, instead of the harassed and unrewarded vassals of a petty overlord, and had a king who was a king indeed. They had taken oath to the crown, and the crown would remain when he who wore it that day at Salisbury had long been dust in a Norman crypt or scattered to the Norman winds. The future of the English nation was shaped for it in William's reign; if he had lived long enough to begin in Ireland what he had begun in England, the state of that unhappy country would have been far better. We can see in her history what England might have been save for William the Conqueror.

There is a great proportion of names of Norman descent in every list of English colonists and adventurers by land and sea. They came to America, they went to Australia, they were among the New Englanders who hurried first to California in 1849; they make the positive side of society, the reformers, the seekers for new truths, they are still the leaders of those who speak the English tongue. The possibility of apathy and shortsightedness, and of relapse into too comfortable and casual habits of life always lurks in the national character; there have always been times when England has grown dull and blindly prudent—and then comes the cry for the old Norman pride, bright, fierce, enthusiastic, ready to listen to the voices and responsive to the call of visions.

Those who instinctively take the Anglo-Saxon side in discussing the movements of this great epoch would have students of history believe that it is throughout, a noble Saxon development, and that William and his followers came under its influence to their great enlightenment and advantage. This is true, but it is not the whole truth; Saxon England alone never would have reached great results of national life and character. It was to having her share of that rekindling of light in the far North that England's real advance was due, that spark of quickening fire and new beginning of intellectual force in the countries of the Saga heroes and the Saga writers. One thinks of it with the mysterious,* white flickering of the Aurora Borealis†; one remembers with awe the fury and pride and masterful personality of those rough Vikings who made themselves a new home in the pleasant land of Normandy, and drew to themselves whatever of good they found, "giving," as has been said, "a soul to the body of letters and art which awaited them"; giving to the character of their adopted language something which has made it the language of polite society for nearly a thousand years; giving to England the great gift of their traits as governors, their high courage, their mastery of the duties of soldiers and scholars and builders. For themselves their fault of treachery was rebuked by Saxon honesty, and their shallow quickness by Saxon painstaking, their fickleness by Saxon loyalty and steadfastness.

Still, as we regard the dark and stormy years of the English Conquest, the figure of Norman William grows again distinct, and a mournful figure it was in the latest months of his great and significant reign. He had set an example, rare enough in that licentious age, of proverbially pure and sober life, he had uncommon virtues for his day

*Tracing backward the history of the noun from which this adjective is derived, it is found used first (probably) in English, in Wiclif's translation of the Bible (Rom. xvi. 25), where it is translated from the Latin *mysterium*, which in its turn was derived from the same word in the Greek passage, *musterion*. The Greeks successively developed the word from *mustos*, one who is initiated, *muoin*, to initiate into the mysterious; *mu*, a slight sound with closed lips. So the origin of the word is found in the imitation of closing the lips.

†[Au-rōra bo-re-al'is.] The Latin expression for Northern Lights; Aurora, from the Greek *eos*, meaning dawn; Borealis an adjective from Boreas, the name of the north wind.

and generation. People called him extortionate, people called him cruel, his own conscience was sharp within him as he lay on his death bed. But when all is said that can be said of any unrighteous advantage that he took as victor with his spoils, of harshness incident to conquest and antagonism in that cruel, almost merciless age, we must own that he was truly the benefactor of the country over which he came to rule. We must judge that sovereignty of England at its best, not in its decadence when he grew weak and spent and old. There were temporary aspects of his later reign that were any thing but admirable, but the general trend of his statesmanship was that of a master and a true king. His own conception of the powers of a united England and his final

success in inspiring his subjects with this conception, made the re-created nation, after the twenty-one years of his reign, like a young man who has reached his majority and who steps forward equal to many hardships and to the control and maintenance* of his own life and affairs. The England that William the Norman organized out of such opposed, reluctant† materials has held its own against the world from the day he died his sorrowful death in Rouen until now.

*The English borrowed the word from the French who compounded the verb *maintenir* from their words for hand, *main*, and to hold, *tenir*. The French borrowed these two words from the Latin tongue where they appear as *manus* and *tenere*.

†A wrestling, a struggle, the Romans called *lucta*, and the corresponding verb was *luctari*. Prefixing *re* they had *reluctari*, to struggle against.

(The end.)

THE ENGLISH TOWNS.*

BY AUGUSTUS I. JESSOPP, D. D.

III. THEIR PROGRESS.

THERE are six great cities in the world which are known to have more than a million inhabitants. Three in Europe, viz., London, Paris, and Berlin; three in America, viz., New York, Chicago, and Philadelphia. Prodigious as has been the growth in population of London and the great American cities during the present century, almost equal to it has been the rapidity with which some towns of the second rank have developed within the same period. Americans will doubtless think of many instances in their own great country—Englishmen will remember fewer instances, but still can remember a few.

They who have followed me in my previous papers will have seen that in the centuries that succeeded the Norman Conquest the English towns were eminently exclusive communities, and that where they increased in the number of their inhabitants, they increased in spite of themselves. Perhaps the best illustration of this is supplied by the history of Bristol. As early as the year 1172 A. D., and perhaps earlier, Bristol received a charter from King Henry II. For centuries after that date the city was infamous as

the chief port in the kingdom from which the slave trade was carried on. In the fifteenth century the Bristol merchants were a community with whom princes and nobles had to reckon when they were wrangling with one another as to who should wear the English crown. In the sixteenth century Bristol was foremost in sending out her ships to cross the Atlantic on various errands to the New World. It was on board the *Lion* of Bristol that John Winthrop* set sail for Massachusetts in 1630, and notwithstanding all the troubles of the civil war when the Restoration came, Bristol was the second city in the kingdom, and the only city, except London, which could boast of having nearly thirty thousand inhabitants. In the first half of the eighteenth century, two men of great literary renown paid each a visit to Bristol; the one was Daniel Defoe, the author of Robinson Crusoe, the other was Alexander Pope, the poet. The commerce of Bristol had increased largely of late. The trade with America and the West Indies was almost as exclusively in the hands of her merchants as the trade with the Mediterranean and the East Indies was in the hands of the Londoners, yet Bristol had hardly

*Special English Course for C. L. S. C. Graduates.

*The founder of Boston and governor of Massachusetts for several successive years.

grown at all outside the old walls; the inhabitants were densely packed in the narrow streets, along which no carts with wheels were allowed to traffic. "The city," says Pope, "is very unpleasant, and no civilized people in it." "The carrying of heavy goods along the streets in sledges," says Defoe, "kills a great multitude of horses." But before the eighteenth century was half over, Bristol began to decline. Liverpool had been already gaining upon her. In 1732 three hundred vessels entered that port, and fifteen sailed out for the coast of Africa, which hitherto the Bristol merchants had counted as their own domain. Two years later the Liverpool men built the Salthouse dock, and in 1764 the number of ships outward and homeward bound from Liverpool was 1,598 against 675 from Bristol. The decline of the latter town had already set in, and it went on steadily from bad to worse till the revival in 1835, when the Great Western Steamship Company began to build the first steamer expressly intended for trans-Atlantic voyages. But Bristol could hardly hope to be the second port in England again. The Bristol of to-day is a city of a quarter of a million of inhabitants, but Liverpool can boast of a population at least three times as large, and between the accumulated wealth of the two ports there is hardly a comparison to be made.

What was it that chiefly operated in bringing about the great decline of Bristol? There were more causes than one, but the chief cause was the spirit of exclusiveness—the jealousy*—the petty self-seeking which possessed the minds of the citizens. With an infatuated† belief in the advantages to be gained by trading with their own port they imposed such enormous dues upon shipping, that as late as the beginning of the present century, for every pound sterling charged for the importation of silk or indigo at Liverpool nearly five pounds were charged at Bristol; the citizens literally drove the trade away. But there was another cause which

* "Old-French *jalous*, Italian *geloso*, Spanish *zeloso*, Low Latin *zelosus*, are all from Greek *zelos*, zeal. *Zelos* meant properly heat, ardor, and it stands for *zelos* from a root *zei*, which means to boil, to seethe (*zeis*, boiling). From these meanings it is easy to see the passage to the present meaning of zeal and zealot, jealous and jealousy."

—Dr. Garlanda.

† Latin *in*, and *fatuus* foolish. To infatuate means to make foolish, to inspire with an extravagant or foolish passion.

acted in the direction of hindering the expansion of the town. It was a walled town and the dwellers within the walls were a privileged class and plumed themselves upon their privileges. The more the city was crowded, the less the richer townsmen liked to live in it. The tendency among them was to leave it as soon as they could and to dwell elsewhere. It was otherwise with Liverpool; there were no walls, no temptation at any time to keep out foreign capitalists, no traditions of fabulous gains to be made by monopolists. There was no immemorial past, for Liverpool is not so much as named in the great survey of 1086; and when commerce began to flow in and out of the Mersey [*mer'zy*], there was no local oligarchy which had the power of keeping all the government of the town in its own hands, hampering enterprise and throwing difficulties in the way of progress. At Liverpool the many were too strong for the few, and fifty years after Pope visited Bristol that town had been left far behind by its younger rival. In the five years ending 1782 no less than fifteen ships of the Royal Navy had been launched from the building yards of the Mersey, and on February 19, 1791, three hundred and fifty vessels sailed out of the port in a single tide. In 1803 the first stone of the new Exchange was laid, which continued for long to be the grandest commercial building in the world. In 1828 it was calculated that upward of a million pounds sterling had been spent in thirty years in public improvements of the town. In 1830 the Manchester and Liverpool Railway was opened, and the next year the population of Liverpool and its suburbs was found by the census to amount to 200,572 exclusive of the seamen of the port. In 1861 this population had more than doubled (462,749); twenty years later it had well-nigh trebled (611,075); and the estimate is that at the present time it exceeds 700,000.

Meanwhile, however, Bristol had not been idle. The enterprise of the men who organized the first steam service to cross the Atlantic in 1838, though it was met by the men of Liverpool who started the Cunard Line of steamers almost immediately after, was not easily discouraged. Bristol would not yield her share in the trade to the West without a struggle. In 1880 two huge docks were built, one on each side of the mouth of the Avon, and in 1884 they were bought of the private companies to which they sever-

ally belonged, by the corporation of the town, since then the trade of Bristol has been increasing by "leaps and bounds." In 1886 the tonnage of vessels entering the port had risen to 1,343,962 tons against 546,753 in 1847, and though the rising towns of South Wales—Cardiff, Swansea, and Merthyr Tydfil*—have shown a remarkable increase, and have been able to develop a marine traffic for the export of their minerals to the East and West, yet Bristol holds her own, and is likely to hold her own in the future; by Liverpool she must be content to be surpassed. The latter port possesses at this moment no less than sixty-five docks and basins, with a lineal quay† space of upward of twenty-three miles in extent, while if we add to this aggregate the docks and basin of Birkenhead, which are on the other side of the river, we get a total quay space of more than thirty-two miles. Liverpool and Bristol are, and must remain for long, the two great western ports of England. Of both of them it may be said, though not in the same degree, that the American trade has made them what they are, and on the commerce with the West they mainly depend.

What the Severn and the Mersey are to the west coast of England, the Humber and the Tyne are to the eastern coast. The winds and tides acting steadily upon the south-eastern shores of England in obedience to "the law of eastward drift" have long ago silted up the Cinque [sink] Ports and annihilated‡ their trade. Similar physical|| influences have operated upon the once considerable harbors of the eastern counties into whose history and whose decay (still going on slowly) it is unnecessary here to enter. From the Thames to the Humber there has been a steady decline in prosperity along the whole coast-line. When we come as far north as

the Humber there is a different tale to tell. The basin of the Humber extends over an area of nearly ten thousand square miles. Its two great affluents are the Trent and the Ouse [ooz]. Lower down the river, some fifteen miles nearer its mouth than the point at which the Ouse falls into it, the Humber receives the waters of the Hull, and at the point where the smaller stream debouches* there has stood for centuries the town which formerly was called Kingston-upon-Hull, though now it is known as the town of Hull, in common parlance. It is hardly more than a century since it began to rise from comparative insignificance to take its place almost in the first rank of English seaports. It was not till 1778 that the merchants of Hull could boast of a single dock in which their ships could unload at the quay side. Before this date by far the larger portion of the cargoes was actually unloaded by means of lighters from the vessels that lay in the roads. In fifty years from this time the trade of Hull had increased tenfold. For the town is most favorably situated for receiving the manufactures of Yorkshire, the minerals of Derbyshire, and the coal and potteries of Staffordshire, and for conveying these commodities to the Baltic, or indeed to any European port without any shifting of the cargo. No place in England of the same size and importance is so independent of railroads, or would suffer less if it were isolated from all communication by land. Hull is the port at which a thousand water-ways converge; its ships have no long and dangerous channel to sail through before they reach the open sea; its natural advantages are such as no seaport in England possesses, but it faces east not west; it looks the wrong way. Were it otherwise, nothing could prevent Hull from becoming the second port in England, and one of the most important havens in the world.

About a hundred miles to the northward of Hull, and exactly upon the fifty-fifth parallel of latitude, the river Tyne empties

*[Mer'ther Tid'fil. The *th* in the first part of the name is subvocal, pronounced like *th* in *this*.]

†(Kē.) A mole or bank thrown up on the coast of the sea or a river for the purpose of loading and unloading goods. It is a word of Celtic origin; Breton, *kaē*, an inclosure; Welsh, *cae*, inclosure, hedge, field. It should not be confused with the English word *key*.

‡*Nihil* is the Latin noun for nothing—which is itself compounded of *ne* not, and *hilum*, a little thing, a trifle. The prefix *ad* (changed to *an* before *n*) means to. Hence when given the force of a verb in the English language, to annihilate, means literally to reduce to nothing.

|| Pertaining to nature; obeying the laws of nature; relating to natural things as opposed to things mental, moral, and spiritual. The Greek adjective *phusikos* is formed from the noun *phusis*, nature.

C—Mar.

*[De-boosh'es.] A word which in its history is far-fetched. The Latin *bucca* means cheek, from which is derived the French *bouche*, mouth. *Boucher* (French) meant originally to stop up the mouth, then, to stop, to obstruct, to block up; *deboucher*, to unstop, to open. The English word is a modern military one, meaning "to issue or march out of a narrow place, or from a defile, as troops. . . . In physical geography, to issue from a mountain; said of a river which enters a plain from an elevated region."

itself into the German Ocean after a course of little more than seventy miles from its rise. The basin that it drains covers less than a thousand square miles, but it is an area of immense richness in its deposits of iron and zinc and lead and coal. At the mouth of the Tyne accordingly there has risen a group of towns of which Newcastle may be regarded as the chief, and Gateshead, Tynemouth, and South Shields as outlying townships. The population amounts to about 280,000. The river Tyne runs on its turbid way through what seems almost like a gorge in the hills. At Newcastle the stream is hardly 450 feet broad and the distance from the sea is hardly ten miles. All along this distance on both sides of the river are quays where the vessels discharge or take in their burdens. It is one immense dock, though no ship of one thousand tons can safely enter. It is said that into no port on the continent of Europe does so large a number of vessels enter yearly as into the port of Newcastle; but the trade is almost exclusively a coasting trade, the wonderful fleet carrying out coal and some minerals and bringing back the immense supplies needed for the mines and the dense population engaged in the collieries. Newcastle is not lovely to look upon, yet there is hardly a place in England better worth visiting for its unique character as a center of trade pursued under conditions not to be met with elsewhere, and for a certain picturesqueness which is indescribable and is all its own. The only other seaport on the east coast of England with more than 100,000 inhabitants is Sunderland, another coaling town at the mouth of the Wear, and in some respects resembling Newcastle, but blacker, dirtier, uglier, and incomparably less inviting as a place of residence or indeed of resort.

Two more seaport towns, both on the south coast, remain to be noticed. They are Portsmouth and Plymouth. Portsmouth with its surrounding townships, including Gosport and Portsea, owes its importance to the fact of its being the place where the ships of the Royal Navy receive their stores and where are the great National Dockyards. Plymouth, which again is less a town than a group of towns, including Devonport and Stonehouse, is the great station of England's ships of war, where under the shelter of its stupendous breakwater, just a mile long, the largest vessels in the world may safely ride

at anchor. Portsmouth and Plymouth with their suburbs contain a population of about 400,000 souls; but, inasmuch as they are rather great fortresses than great towns and because their trade, commerce, and manufactures, except as connected with the great government works, are comparatively insignificant, this is hardly the place to say much about them. It is time that we should turn our attention from the towns on the seaboard to those important centers of trade and manufacture which have grown up in the interior of the island.

It has been said that the basin of the Humber extends over nearly ten thousand square miles and that its two great affluents are the Trent and the Ouse. In the basin of the Trent are to be found the counties of Stafford, Leicester [les'ter], Nottingham, and Derby. These form together a rough square, set in the middle of England, and are usually spoken of as "the Midland counties." Of these Staffordshire, by reason of its great mineral wealth, is one of the richest and most thickly populated counties in England, and yet it contains only two of our large towns, Stoke-on-Trent in the north and Wolverhampton at the southern end. Each of these towns may be regarded as the nucleus of an assemblage of smaller towns which have sprung up in its neighborhood and grown into huge hives of industry. Stoke is the metropolis* of the earthenware manufacture, Wolverhampton the center of the Staffordshire coal and iron fields. The district to which Wolverhampton and its dependent towns belong is known as the Black Country. That in which Stoke-on-Trent lies is called The Potteries. Both that and the other are vast depots† or work-shops. The inhabitants are perhaps the most rugged and uncivilized people in Britain and are said to be mere swarms of human creatures that are almost as little in touch with the

*[Me-trop'o-lis.] Greek *meter* (*mater*), mother, and *polis*, city. The mother city, or the chief city.

† Note the correct use of the word here. Richard Grant White says, "A *depôt* is a place where stores and materials are deposited for safe keeping. . . . Station means merely a standing, and a railway station is a railway standing—a place where trains and passengers stand for each other. There is no justification whatever for calling such a place a *dépot*. And to aggravate the offense of so doing as much as possible, the word is pronounced in a manner which is of itself an affront to common sense and good taste—that is, neither *day-poh*, as it should be if it is used as a French word, nor *dee-poh* as it should be if it has been adopted as an English word."

political, intellectual, or religious life of the nation as if they spoke a different language or inhabited another planet.

The two chief towns of Leicestershire and Notts give their names to their several counties and both have a history which, however, space forbids our dwelling on. It must suffice to say that in the ninth century both Leicester and Nottingham were important members of the confederation of the Five Boroughs* and both have continued for at least a thousand years to occupy a prominent position among the great towns of England. It was at Nottingham that Charles I. raised his standard in 1642 and thus gave the signal for the great civil war to begin.

Nottingham is one of the most beautiful of our large towns; its museum is one of the most splendid and best ordered institutions of the sort in the kingdom; its Recreation Walks and Arboretum† (extending over twenty acres) are unrivaled; its schools and institutes, its churches and hospitals, are worthy of the place which the town holds, and the mysterious excavations into the solid rock, which date back to an unknown past, have for ages been the *crux* ‡ of antiquaries. The trade of the place is large and various; the chief manufactures are stockings, lace, and muslin. The population of the town and its suburbs is said to be nearly 200,000.

Only a little less in extent and importance is the ancient borough of Leicester. Few towns in England have increased so rapidly since the beginning of the century. It was about the year 1700 that some ingenious person in Leicester introduced a machine for making stockings. The invention was looked upon with such violent suspicion and dislike by the townsmen that for some years the frames were worked in secret. In 1792 it is said that there were 3,000 frames in the town. In the year 1890 the fancy hosiery turned out of Leicester furnished half the markets of Europe and the population which in 1801 was a little less than 17,000 has increased eightfold. But Leicester is not an attractive place and has exhibited but little of the intelligent

and ambitious civic life and energy which has been so noticeable in Nottingham. Men and women there seem to live to work rather than work to live. It is indeed a flourishing town but it is as if it were an organism that had outgrown its strength, nor does its future appear to be as safe as might be desired.

We pass out of the basin of the Trent to the basin of the Ouse, when we step out of Derbyshire, with its great railway depot at Derby, and crossing the boundary of the county find ourselves in the West Riding of Yorkshire and arrive at the town of Sheffield, the great city of the cutlery and hardware manufactories, which give employment to a population of more than two hundred and eighty thousand people. Situated in the midst of a landscape which must at one time have been exceedingly beautiful, the environs of this town have been rendered as little attractive as they could be by the action of those mighty mechanical agencies which human toil calls into play. It was inevitable but one cannot help regretting that it should be so and that when nature had so much to attract and soften, she could not prevail upon man to spare her. So Sheffield grows year by year, but her chimneys darken the clouds of heaven and the sons of toil regard not. There is one ghastly fact about Sheffield which deserves notice. The grinding and polishing of the millions of tools that are annually turned out of Sheffield involves the constant throwing off of very minute particles of stone and metal with which in consequence the air of the great workshops is charged; these small particles being carried to the lungs produce a disease called grinder's asthma which is so common and so fatal at Sheffield that in some trades not one man in a thousand is said to live to be forty-five years old. Yet the men of Sheffield are not much more reckless of their lives than others, and the great capitalists of the town of late have begun to show more public spirit and more interest in culture and education than of yore. The Duke of Norfolk, who is the great landlord of Sheffield, has done much to improve the public buildings of the town, and the Firth College for the promotion of the study of Physical Science, and the Technical School affiliated* to it, were founded and en-

* By this name were known the five towns of Derby, Lincoln, Nottingham, Stamford, and Leicester, which had formed a confederation in the early days of Alfred's reign."

† [Ar-bo-ré-tum.] A botanical tree garden.

‡ The Latin word for cross. In a figurative sense it is used of any thing that puzzles or vexes in a high degree. A conundrum.

* *Filius* in the Latin tongue means son. From this noun and the preposition *ad*, to, there was compounded in Low Latin the word *affiliare*, to adopt as a son. Besides this meaning in its Anglicized form, it denotes to ally, to receive into fellowship.

dowed by the munificence of a Sheffield man. Nevertheless Sheffield for all its prosperity and progress bears no comparison with Leeds or Nottingham (not to speak of such cities as Liverpool, Manchester, and Birmingham) in the means and appliances which it possesses for raising the standard of education and refinement among the masses of its population, nearly 300,000 souls. That a better time may come, and come speedily, is devoutly to be wished, and there are some who look for it.

Some thirty miles to the northwest of Sheffield and situated on one of the smaller affluents of the river Ouse stands the town of Dewsbury which may be taken as geographically the center of the remarkable district where the great woolen manufacture of England has its home. Taking Dewsbury as the center of a circle whose radius is no more than ten miles in length we should include within the circumference a population of more than a million distributed among six great towns and their outlying suburbs and hamlets. The largest of these are Leeds and Bradford, which alone contain more than 600,000 inhabitants. In the year 1801 the population of Bradford was a little more than 13,000; it is estimated to contain at the present time more than 250,000; that is, during the present century, it has increased twenty-fold. The rapid progress of Bradford is due to the wonderful development of its woolen and silk manufacture. One firm alone, Messrs. Lister and Co., employs more than 4,000 persons, and the history of the gigantic establishment reads like a romance. No town in England has undergone so surprising an architectural improvement as Bradford; the public buildings are all of stone which the neighborhood affords without limit; and what a Bradford man calls "the science of smoke consumption" has been studied here with greater success than, perhaps, in any other manufacturing town in the world. But enterprising, energetic, and audacious in their commercial ventures as the Bradford people are, there is another Yorkshire town, the great city of Leeds, which surpasses Bradford in size and importance. Leeds contains a population half as large again as Bradford, and is a town which leaves the other behind in material prosperity and in the far greater strides which it has made in its provision for the well-being of its people.

Handsome as the Technical School at Brad-

ford is and efficient in its way, it can bear no comparison with the Yorkshire College at Leeds, which deserves rather to be called a university, and though there is nothing as yet at Leeds to compare with the magnificent Manningham Park which Mr. Lister presented to Bradford some years ago as a "People's Park forever," yet the recreation grounds, gardens, public baths, libraries, and other institutions which aim at elevating, amusing, and instructing the masses, and the very active intellectual life of Leeds are far in advance of any thing that Bradford can boast of. Of Wakefield, Halifax, and Huddersfield, all lying within the circle which we have described, each of them containing a population exceeding a hundred thousand, space forbids me saying more than that they are all thriving and ambitious hives of industry and all have grown to such dimensions during the present century as would have almost frightened our grandfathers had they ever ventured to believe in the possibility of a progress which to them would have seemed too monstrous to look forward to without dismay.

When I set myself to the task of giving an account of the great towns of England in a few pages of *THE CHAUTAUQUAN* I over-rated my own powers and I greatly under-rated the labor which I too rashly consented to enter upon. I have already exceeded the limit allowed me and I find myself with much more material on my hands than it is possible for me at the present stage of our inquiry to deal with satisfactorily.

London I had no intention of including in my survey; but I did hope to treat of Birmingham and Manchester in some detail. For the present, however, these must be omitted from our consideration; there are some important points in the history and development of these two great towns which do not admit of their being classed among the rest of which some account has been given. The same is true of Liverpool though in a less degree, and true, too, of Glasgow and Dublin, which I have excluded from my consideration as being the one in Scotland, the other in Ireland. If at some future time it should appear desirable to make a survey of the less populous towns of Britain—the university towns, the cathedral cities, the historic sites round about which so many romantic incidents gather—it would probably appear that in

dealing with the larger towns, we had almost lost sight of the more attractive and poetical associations which give a charm to life in our quiet hours, and that these are to be found, not where pursuit of wealth and material prosperity are sought and found, while the air is dense with the smoke and the roar of the wheels never ceases, and men and women

in thousands crowd the densely packed streets and have hardly time to be glad and gay, but they are to be found in the quaint, half-forgotten lesser towns of England in which the city life of centuries ago has ebbed, and left only here and there some few picturesque traces of its existence and some legends of a past that is already half obliterated.

(The end.)

THE UNITED STATES OF THE PACIFIC.

BY FRED. PERRY POWERS.

OLD and the fleece are the two products that have developed small settlements of vigorous English pioneers,* grafted upon the stocks of three or four penal colonies,† into half a dozen self-governing and semi-independent states which in the near future will solidify into one of the great nations of the world.

The greatest of islands, or the smallest of continents, was little known till the celebrated Captain Cook explored its eastern shore in 1770 in the *Endeavor*, whose last voyage ended in the harbor of our own Newport, Rhode Island, where she rotted to pieces. In 1788 a penal colony was located at Botany Bay, near the site of the present city of Sydney, on the beautiful bay of Port Jackson. That something better than a convict settlement was anticipated even from the very first may fairly be inferred from the address of Captain Phillip, who took the first convicts to Botany Bay and was the first governor of the settlement. He said:

Enough would it be to enjoy those honors and those advantages, but others, not less advantageous but perhaps more honorable, await the people of the state of which we are the founders. . . . Such are the circumstances and conditions which lead to the conviction that this state of which to-day we lay the foundation,

*In Old-French a foot-soldier was known as a *pion* or *peon*, this word being developed from the Latin *pes*, foot. The English word pioneers has taken the additional meaning of a company of foot-soldiers who go before an army to clear the way for it. From this it is applied to the persons who take the lead in any undertaking.

†Colonies made up of persons either released from prison or of those who would be sent to prison if not to the colonies. The first company going to Botany Bay was made up of about one thousand persons, more than seven hundred of whom were convicts.

will, ere many generations have passed away, become the center of the Southern Hemisphere,—the brightest gem of the Southern Ocean.

The island of Van Diemen's Land, now Tasmania, was an auxiliary penal colony from 1803 to 1852. A penal colony was also established at King George's Sound, West Australia, and there was another from 1826 to 1842 near what is now Brisbane, the capital of Queensland. Transportation of ordinary criminals was not abolished till 1853, and political offenders have been sent to Australia much more recently.

Voluntary immigration began with the discovery of the sheep-raising possibilities of Australia early in the present century, and new colonies were created and the permanent prosperity of the continent assured by the discovery of gold by one of our own Californian prospectors shortly after the opening of our own El Dorado.*

For half a century New South Wales embraced all the eastern part of the continent, and was substantially Australia. Its original limits still contain by far the greater part of the population of the continent. The discovery of gold in the southern part of the colony in 1851 and the erection of this part of the colony into the separate colony of Victoria were almost coincident. Although gold was discovered about the same time in New South Wales, the richest fields were in the new colony, and in population Victoria rapidly outstripped the mother colony. With the subsidence of placer mining† immigra-

*See note on page 532 of THE CHAUTAUQUAN for January.

†In mining, the word placer is applied to the surface detritus, which is washed to get from it any particles of

tion has shifted its course and in the past twenty years the population of New South Wales has overtaken that of Victoria.

In 1859 the northern part of New South Wales was erected into the colony of Queensland. The entire central section of the continent forms the colony called South Australia, though it extends to the northern shore, and the colony of West Australia embraces the rest of the country.

The four most conspicuous features of Australian physical geography are the barrier reef, paralleling the eastern coast of Queensland at a distance of twelve to one hundred and forty miles, the mountain range—the Blue Mountains or the Australian Alps—that parallel* the whole eastern coast at a distance of two hundred or three hundred miles, the Murray River system rising on the western slope of the mountains and flowing inland till it turns to meet the Southern Ocean, and the great interior arid region. On the eastern slope of the coast range there are many short rivers which rise and fall rapidly, and are of comparatively little commercial value. On the western side there are rivers that lose themselves in morasses, and those that reach the sea are smaller at their mouths than at points above. The Murray, one thousand three hundred miles long, forming, for the greater part of its length the boundary between New South Wales and Victoria, carries much of the exports of both colonies through a corner of South Australia. Of the Victorian rivers the Goulburn is the only one more than three hundred miles long. New South Wales, however, gets the benefit of the larger affluents of the Murray,—the Darling, nearly twelve hundred miles long, and the Murrumbidgee, nearly as long as the Murray itself, and into which the Lachlan, seven hundred miles long, flows. Several rivers from three hundred to seven hundred and fifty miles long flow into the Darling.

The latitude of Australia is enough to explain the heat, but an additional explanation is afforded by the character of the interior. Here is a vast sandstone basin, partly in the

valuable minerals which may be contained in it. Formerly it was a very common word in the gold fields of California, but is now seldom heard. "Placer-mining has hardly any other meaning in English than gold-washing, but it is not used in speaking of washing for gold by the hydraulic method."

*A word which in its original tongue conveyed literally its meaning in itself; the Greek *parallalos* being a simple compound of *para*, beside, and *allalon*, one another.

tropics, where the air is heated as if in an oven, and then blown over the continent, mitigated irregularly by the ocean winds. The temperature of the northern portion of the continent corresponds to that of South America and Africa. Much of New South Wales may be compared with southern Europe. At Melbourne, Victoria, between 1872 and 1886 the lowest temperature was 27° Fahrenheit, and the highest in the shade was 111°. At Sandhurst, seven hundred and seventy-eight feet above the sea, the thermometer once rose to 117°. At Ballarat, the center of the Victorian gold field, the lowest temperature was 22°. At Sydney, New South Wales, the temperature is much the same as at Lisbon, but on the inland plains of the colony, west of the Blue Mountains, the summer temperature often rises to 100° in the shade, and has reached 140°. In the mountains, however, there are cold winters. As Australia lies south of the equator, it is perhaps unnecessary to mention the fact that Christmas is apt to be one of the hottest days of the year, and whatever cool weather there is, comes in June and July.

Along the southern Australian coast the rain-fall is slight; at Adelaide only fifteen or twenty inches a year. Owing to the mountains the rain-fall is much larger on the eastern coast. Melbourne gets about twenty-six inches of rain a year, Sydney forty-eight, and Brisbane fifty, and still farther north, that is, nearer the equator, the rain-fall reaches ninety inches. The western slopes of the coast range, however, get very little rain. The Australian farmers and sheep owners have to contend with floods and droughts, the latter much more frequently than the former, and extensive irrigation* works are now engaging the energies of individuals and governments, especially in Victoria where agriculture is a much more important industry than it is in New South Wales. In these irrigation enterprises American engineers have taken a prominent part.

Australia has about the same area as the United States, exclusive of Alaska. Its length is approximately the distance from Boston to Salt Lake City, and its breadth and distance from the equator correspond to

*The application of the water of a running stream to land by artificial means, is the signification of the word. It is derived from the Latin *rigare*, to water. Some philologists claim that this Latin word and the English rain both come from the same source, but the root is uncertain.

so much of our hemisphere as lies between Baltimore and Costa Rica. The general dimensions and latitude of Australia correspond to the southern half of the United States with Mexico, Central America, and the adjacent waters.

New South Wales alone is just about as large as Texas and Louisiana. Victoria is a little larger than Minnesota. The east coast of Queensland is almost exactly as long as our whole Pacific Coast, and the area of the colony is equal to that of Washington, Oregon, Idaho, California, Nevada, and Arizona, with Indiana thrown in for good measure. The population of all this vast region at the latest date for which returns are at hand, generally 1889, and in part the result of estimate, is 2,952,673, an increase of 750,460 since 1881, say, thirty-four per cent in eight years. This is almost exactly the population of New Hampshire, Vermont, and Massachusetts. New South Wales and Victoria have almost identical populations, each a little more than 1,100,000. Queensland has a little larger population than New Hampshire, South Australia a little less than Vermont, and West Australia has about the population of Nevada. Besides the Australian colonies, Australasia includes Tasmania with 146,149 and New Zealand with 607,380 inhabitants. The aborigines of Australia, savages of a very low grade, are rapidly becoming extinct. In New South Wales there were recently 5,689 full and 2,401 half breeds; Victoria in 1881 had 780; West Australia is supposed to contain 2,000. In Tasmania the aborigines became extinct in 1876. The Maoris of New Zealand represent a far higher type of humanity than the Australian "bushmen." In 1886 there were 41,969 of them, and under a recent law they are allowed four members of the local parliament.

As these colonies have no extensive manufacturing interests to concentrate population, it is surprising that so large a proportion of their inhabitants lives in cities. In 1888 Melbourne, Victoria, had 438,000 inhabitants, considerably more than one-third the population of the colony; Sydney, New South Wales, had 366,684, about one-third; Adelaide contained more than one-third of the South Australians; Brisbane, Queensland, had 70,000, an increase of one hundred and thirty-three per cent in seven years; and Perth, West Australia, had 15,000 inhabitants, an increase of three-fold since 1881.

Hobart, with 34,417, contained nearly a quarter of all the Tasmanians, and the four New Zealand cities, Wellington, Auckland, Dunedin, and Christ Church, contained 184,000 inhabitants.

These people are intensely commercial. In the year 1888-9 the imports of the seven colonies amounted to \$325,000,000 and their exports to \$287,000,000. The aggregate of this foreign commerce is nearly half that of the United States in 1888, though our population was sixty millions, and theirs three and a half millions. In the last reported year the exports of the seven colonies to the United Kingdom were \$140,000,000 and their imports from the United Kingdom, \$146,000,000. In 1889 they sent to the United States merchandise worth \$5,998,211, and took from the United States merchandise worth \$12,252,147.

The public debts of the seven colonies, 1888-9, amounted to \$840,000,000, which is about \$220,000,000 more than the interest-bearing debt of the United States, but in order to make any just comparison we ought to add to our own national bonded debt a large portion of the state debts, and no small part of the debts of our railroad and telegraph companies, for these enterprises in Australia are almost wholly governmental.

There were in Australia in 1888 eight thousand two hundred and forty-four miles of railroad in operation. All the roads in Victoria and Queensland, and all, or nearly all, in New South Wales belong to the colonial governments. New South Wales and Victoria had each more than 2,100 miles, and Queensland had nearly 2,000 miles. In proportion to population Australia has just about the same railroad mileage as the United States. Tasmania had at the same date 327.5 miles, and New Zealand had 1,865 miles of government and 84 miles of private railroads. Besides these, each of the larger colonies has made thousands of miles of good wagon roads, and in 1888-9 the seven colonies had strung 77,482 miles of telegraph wire. It is a matter of gratification to Americans that at this time the Baldwin Locomotive Works, of Philadelphia, are building twenty-seven locomotives for the government railroads of New South Wales. Four or five years ago the colony of New Zealand placed an order for a number of locomotives with American builders because English engine builders would not undertake to make locomotives light enough for colonial tracks and bridges. A

great deal of American farm and dairy machinery is used in Australia.

The population of Massachusetts is slightly greater than that of the two colonies of New South Wales and Victoria but the aggregate resources of the banks of the two colonies in 1888 exceeded those of the national banks of Massachusetts in 1890 by \$70,000,000. The revenues of the seven colonies in 1888 were \$140,000,000, and their expenditures a little more than \$150,000,000, the difference representing borrowed money spent on public works in New South Wales.

While grain and gold are the chief products of Victoria, sheep and shipping are leading sources of wealth in New South Wales. The former colony has for twenty-three years maintained a protective tariff; the latter has adhered to a revenue tariff. The woolen cloth and boot and shoe industries, which are protected in Victoria and not in New South Wales, are somewhat more extensive in the former than in the latter colony, but even in Victoria they are small. The whole number of persons employed in manufactures is about the same in both colonies. The course of immigration shows that wages are not inferior in New South Wales. The steam and sail shipping owned in New South Wales is, in point of tonnage, nearly double that owned in Victoria. The Victorian system does not stop imports, or prevent an adverse "balance of trade." In 1888, which was not an abnormal year, Victoria imported \$15,000,000 more than New South Wales did, and exported \$35,000,000 less, and had an adverse "balance of trade" of \$50,000,000, while the imports and exports of New South Wales balanced each other nicely.*

Between 1851 and 1886 the Australasian colonies produced in round numbers \$1,600,000,000 worth of gold, about \$83,000,000 less than was produced in the United States between 1845 and 1885. Of this total \$1,080,000,000 came from Victoria, \$220,000,000 from New Zealand, and \$180,000,000 from New South Wales. These three colonies also produced some silver, and New Zealand is second only to New South Wales in sheep husbandry.

Largely because it is farther from the

* Persons who are interested in following this comparison more in detail are referred to an article by Mr. Edward Pulsford, in *The Nineteenth Century*, August 1883, and another by the present writer in *The Quarterly Journal of Economics*, October 1888.—F. P. P.

tropics Victoria is much more favorable for general agriculture than New South Wales is, and has two and a half times as much soil under cultivation. In 1886 it produced more than twice as much wheat, seven times as much oats, and five times as much barley as New South Wales did, but the latter produces a good deal of corn, of which Victoria produces very little. Of potatoes and hay Victoria also produces much more than New South Wales, but the latter leads in live stock, especially in sheep. New South Wales has about as many sheep as the whole United States, and the seven colonies have a hundred million.

Considerable sugar is raised in the three eastern colonies, especially Queensland and New South Wales. Wheat from South Australia, timber from West Australia, and frozen meats from New Zealand are some of the other leading exports. New South Wales has the advantage of immense deposits of coal, which are being freely worked, and the tin mines are of importance. Iron, tin, copper, and some other metals are found in several of the colonies.

State aid to religion was abolished in New South Wales in 1863; no colony has an established church and all liberally support education. The seven colonies spend over \$10,000,000 a year on education. Melbourne and Sydney have universities that compare favorably with those of England. Victoria contributes \$82,000 a year to the support of Melbourne University, and New South Wales gives \$60,000 a year to Sydney University. New Zealand has an examining university with affiliated colleges in the several cities.

The British garrisons were withdrawn from Australia in 1870. Each colony maintains a very small military establishment, and the colonists have spent a good deal of money on the fortification of Melbourne and Sydney. The latter is a British naval station of the first class. By an act of 1887 the imperial government will build five cruisers and two torpedo* boats, and those of the colonies that enter into the arrangement will pay five per cent per annum on the cost of construction and maintenance. New South Wales has a naval brigade of four hundred and seventy-six men, Queensland has a torpedo boat, a couple of gunboats, and a picket boat, and South Australia keeps an iron-clad.

The political connection of the colonies

with England is slight; six of them have "responsible government"—that is, the governing is done by a parliament responsible to the people, and a ministry, as in England, responsible to parliament. West Australia alone is a crown colony, and even that enjoys partial self-government. The imperial government is represented in each colony by a governor appointed by the crown, and each colony is represented in London by an agent general. The powers of the governors vary somewhat; generally they have a qualified right of veto. Parliament can set aside colonial legislation.

The six colonies which have responsible ministries, and are substantially self-governing, have each a parliament of two branches, one of which is known as the legislative council, and the other as the legislative assembly, except in New Zealand, where it is called the House of Representatives, and Tasmania, where it is called the House of Assembly. The members of the legislative council are nominated by the crown in New South Wales, Queensland, and New Zealand, and hold for life in the two latter colonies. In Victoria and Tasmania they are elected for six years and in South Australia for nine. In all three a property qualification is required of voters for members of the council. The lower branch of Parliament in each of the Australian colonies is chosen by practically universal suffrage, but in New Zealand and Tasmania a substantial property qualification is required. In New South Wales and Queensland the ownership of property in different constituencies gives a right to vote in each, and in municipal suffrage† in New South

Wales the owners or renters of property have from one to four votes for aldermen and auditors, in proportion to the amount of property they hold. In Victoria and Tasmania the property qualification is waived in the case of university graduates* and members of the learned professions. In Victoria and New South Wales members of parliament receive \$1,500 a year. The duration of parliament is limited to three years in New South Wales, and five in Queensland. Members of the upper and lower branches of parliament are elected for six and three years respectively in Victoria and Tasmania, and nine and three years in South Australia.

West Australia, the one "crown colony" left, has an executive council of six members and a legislative council of twenty-six, of whom four are officials, five are nominated by the crown, and the rest elected for five years. They must have \$5,000 worth of land, and the voters must have property worth \$50 a year.

A federal council for Australia was constituted in 1885, under authority of the imperial parliament, by such colonies as chose to join in it. New South Wales and New Zealand did not participate. The council met in 1886, 1888, and 1889. In February, 1890, representatives of the colonies met in Melbourne to consider the subject of federation. This convention voted that the time had come for union, and recommended that the colonies should appoint delegates to a national Australasian convention. With this they coupled professions of unabated loyalty to the British crown.

But with some increase of population and wealth the practical reasons for independence will get the better of the sentimental reasons for connection with the mother country, and fifty years hence Australia will be one of the great, powerful, progressive, English-speaking nations of the world.

*Torpid, torpor, torpedo, are all from the same original, the Latin *torpere*, to be numb. The use of the word torpedo as applied to explosives, to a certain kind of fish, and to boats carrying machinery for destroying other boats, seems to have arisen from the effect produced by each of these on the objects against which they were employed, that being such as to render the latter numb—lifeless.

†From the Latin *suffragium*, which has been ingeniously explained as "a broken piece, such as a potsherd (fragment of a pot) whereby the ancients recorded their votes. If this be right, *suf* is the usual prefix (same as

sub), and *fragium* is connected with *frangere*, to break. Note the Latin word *navis-fragium*, ship-wreck."

*The Latin *gradus*, means a degree. From it has resulted the English word graduate, one who has taken a degree.

COXCOMB AND COQUETTE IN TUDOR TIMES.

BY JAMES A. HARRISON, LL. D.

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"**P**AIN'T me with all my wrinkles" is a saying attributed to Cromwell when an artist was about to paint his portrait. One cannot do better than follow this celebrated aphorism in painting the portrait of those curious coxcombs* (male and female) who peep at us from between the lines of Lyly's "Euphues," the "Amoretti" of Spenser, or the "Arcadia" of Sir Philip Sidney.

The evolution of the sixteenth century fop took more than a hundred years; a rare blossom requiring hundreds of years of fertilization and cross-fertilization to produce the perfect flower of Elizabethan courtesy. He is in the Prologue to Chaucer's *Canterbury Tales* where he figures as a "Yong Squyer," "a lovyere and a lusty bachelor," with curly locks and chivalrous manners, his dress embroidered all over with "flowres white and reede," singing or fluting all day long, in a short gown with long, wide sleeves; an admirable horseman, a cunning composer of songs, a joustier, dancer, painter, who loved so "hot" that he slept no more than a nightingale, and yet was courteous, lowly, and serviceable, carving before his father at the table.

On the feminine side he was first cousin to the Plantagenet flirt who appears in the same immortal Pilgrimage as Madame Eglantine, the Prioress, with her coy smile and wonderful oath, "entuning" the service divinely in her nose, speaking French as they spoke it at Stratford-atte-Bowe, taking up her food daintily with her fingers without wetting them in the "sauce"—a pleasant, amiable dame, stately of manner; so pious that she wept whenever she saw a mouse bleeding in a trap, so pitiful that she fed her hounds on "wastel" bread†; with eyes that shone gray

as glass, and bracelet of coral on her arm and a locket of gold on her breast wherein nestled a golden motto of Love.

Later on, after Chaucer had shed immortal radiance on his finery, the Tudor dandy reappears in Spenser's "Prothalamium" in the beautiful allegorical dress of the lover going up to London to fetch his bride, surrounded by symbolic swarms and doves and cupids, and floating on a delicious river of Elizabethan verse. He had already been seen mincing up and down the quaint pages of Dame Juliana Berners, and, it may be, studying over the charming characters of Caxton's "Boke of the Chesse." But a complete full-length of him cannot be gained from Sir Walter Scott or Lyly or Sir Philip Sidney or Spenser; he must be studied along with his coquette sister in his great Tudor hall, beside the blazing fire-dogs, in the huge Elizabethan bed, among the scattered leaves and notices of the "Babees Boke," Russell's "Boke of Nurture," and similar curious and rare publications of the Early English Text Society. We may dip into "Kenilworth" or "Woodstock" or "The Monastery" for a glimpse of his costume, his picturesque profanity, his great feudal house and semi-feudal surroundings; but a true picture of him can be obtained only from such books as Jusserand's and Hubert Hall's, from Holinshed, Fabyan, and Stow, and from the rare tracts on "Meals and Manners" edited by Dr. Furnivall.

A sprig of Kenilworth ivy is enough to reconstruct a vision of the ruins it clasps. In such an Elizabethan pile—far antedating Elizabeth, however—our fop, mayhap, was born. The White and the Red Rose now grew on one stem. Elizabeth, the imperial "rose-bud," had followed Mary the Catholic, Edward the Saint, Henry the Voluptuous; England since the marriage of Elizabeth of York with Henry of Richmond had been comparatively at rest. Columbus had voyaged; Luther had thundered; Leo had died; Francis had succumbed at Pavia. It was near the middle of the remarkable century in

*The word has been traced by Dr. Skeat no farther back than Shakspeare. It is a corruption of cock's comb, which name was given to the red, notched cap worn by court fools, and was in time transferred from the cap to the wearer.

†Written also wastel-breed. The Anglo-Saxon name for a kind of cake-bread, which was made of the finest flour.

which Shakspeare and Marlowe were born, Sir Thomas More and Ariosto wrote, John Knox preached, Cervantes filled Spain with laughter, and the Emperor Charles V. became a monk. At this time came the troop of coxcombs who followed the heels of Robert, Earl of Leicester, the Earl of Essex, and Sir Walter Raleigh. The houses in which such people were born were curious old feudal piles, rambling and far-spread, towered, it may be, and moated,* reminiscent in the pointed style of the chapel at least of the fourteenth and fifteenth centuries. At Oxford even to-day one may step into what was formerly Cardinal College and examine Wolsey's ideal of a noble Tudor hall intended for students. These old Gothic halls were frequently the scenes of festivities of all kinds and had a gallery for the musicians at one end, opposite the dais.† The fire-place was in the center, on a low platform of stone, with mighty fire-dogs to support the fuel. The fire-dogs in the north of England were called "cob irons." The implements attached to fire-making,—tongs, bellows, spits, rakes, trevets, cressets‡—were so important and valuable that they often appear in Plantagenet and Tudor wills named and bequeathed in the most solemn manner to this, that, or the other kinsman. The singular beauty of the ornamental fire-irons of the sixteenth century has made them, like Louis Quinze's furniture, a favorite subject of imitation in the nineteenth.

The other furniture of this great room, the eye and heart of the Tudor mansion, consisted of tapestry hangings on the walls, side-tables and stools, folding tables, dressers, cupboards, hutches,|| cushions here and there, ewers and lavfers, a coarse carpet on the floor, and odds and ends of things from Flanders scattered round the great parallelogram. The wainscoted walls were

hung with armor, such as halberts, bills, sheaves of arrows, bows, jacks, and sallets.*

This stately room gradually shriveled into a mere entrance-lobby with fictitious fireplace, ornate stairway, and lodgments for bric-à-brac.†

At night cressets and night-lamps, moon-shaped lanterns framed in brass or iron, or candlesticks on pivots, lighted the great rafters or escorted my lady to bed.

What hours did my lord and lady keep? Breakfast at seven, dinner at eleven, supper at five, says Harrison in his "Description of England" in Holinshed's Chronicle. Before Elizabeth died, however, a certain concession was made, and dinner occurred between eleven and twelve. It was the belief of the sixteenth century physician that four hours must intervene between each meal; and the "midday-eating" survives to this day in the German word for dinner (*Mittagsessen*). A luncheon-nibble called *bever* (possibly from the *beverages* imbibed) was smuggled‡ in between breakfast and dinner. A glimpse into my lady's bed-chamber will reveal a carved cupboard, a couch-bed or a great four-poster with full and flowing curtains, a Flanders chest, an hour-glass, and a spiked candlestick; while on the bed rested the mountainous pile of feathers beneath a coverlet of wrought silk. Hempen and linen sheets filled the presses; and a prayer-desk with an open Bible or hour-book, and a cross or crucifix on it, completed the furnishing of the maiden bower. Bed-chamber parties frequently took place in the rooms of lady-invalids, and curious prints of women frying fritters in Lent survive to show the domestic revelry of this century.

How did my lord and my lady Coxcomb

* Halberts, or halberds, were a kind of pole-ax, "a weapon consisting of a pole or shaft of wood, a head armed with a steel point, or a cross-piece of steel," something in the shape of an ax. "Bills" were weapons like a battle-ax. "Jacks" were coats of armor quilted and covered with leather, worn chiefly by horsemen. "Sallets" were head-pieces of armor, or helmets, worn by foot-soldiers.

† A French term of uncertain origin applied to "objects having a certain interest or value from their rarity, antiquity, or the like, as old furniture, plate, china, and curiosities; articles of *virtu* (such things as are found in museums or private collections); ornaments which may be pretty or curious, but have no intrinsic claim to rank as serious works of art."

‡ A sailor's word of Scandinavian origin. Its root is found in the old Norwegian verb meaning to creep, to creep through a hole. Hence to smuggle means to import, or export secretly.

* Having a trench or ditch around it to be filled with water.

† A raised floor in a part of a hall or large room, upon which the table was placed; used later of the platform at one side or end of a hall, upon which seats for distinguished guests were placed, particularly when such seats were covered with a canopy.

‡ Of these furnishings the "spits" were pointed iron prongs or bars on which meats were roasted; "trevets" were three-legged stools upon which things were placed near the fire to keep warm; and "cressets" were kitchen utensils used for setting a kettle over the fire.

|| Chests or boxes for storing things.

conduct themselves at table at this period, and what viands were set before them?

The Lord Chesterfields of that day were numerous,—*maîtres des cérémonies** as precise as a Lord Chamberlain or an Austrian ambassador.

Meals and manners formed a large part of the educational system of Tudor England. The astonishing number of cookery-books which have come down to us from this period, would of itself show that the Reformed John Bull was not trifling gastronome,† but a Brillat-Savarin‡ in embryo ready to stew peacock's brains and eat them, too, with any Lucullus, Cleopatra, or Mark Antony. But when we look into these tractates|| in detail, we are lost in wonder at the variety of foods, the versatility of cooks, the perversity of tastes, the ingenuity of preparations. No wonder that the Englishman's most hospitable invitation used to be, "Come at pudding-time," for pudding and pie and pancake innumerable graced the festive board. The recipes for desserts—for "fretours" and "turtelettys" and "doucettes"—were then as now in "gumbo"‡ French, and were quaint beyond description. The cook was directed to bake his "doucettes" in coffins(!), and the sauces concocted for fish alone were more numerous than Talleyrand could have counted.

The most elaborate and interesting of the manuals at the service of the Tudor fop was John Russell's "Boke of Nurture folowyng Englondis Gise." Russell was usher and marshal to Humphrey, Duke of Gloucester, and he wrote his book in rhyme. Its eighty or so octavo pages as edited by Dr. Furnivall were crammed with the minute life and wisdom of the fifteenth and sixteenth centuries as revealed in the dishes people ate, the condiments¶ they prepared, the meats they baked, and the wines they drank. Modern "Dinners for every Day in the Year" are here anticipated by John Russell's directions how to get up a three-course "dynere of

flesche," or the same of fish, with a supplementary course of fruit accompanied by four "subtleties" representing the Ages of Man. "Sugar candy" played a great part in these feasts, and ginger columbine and wafers with ypcoras* did, too.

The same rhymes contain delightfully solemn directions "how to put your lord to bed and prepare his bed-room," and the whole winds up with an envoy in which the author asks the prayers of his readers and commends the book to them.

After a meal of this sort—quite equal to those described by Petronius or Théophile Gautier—follow naturally Andrew Borde's directions on Sleep, Rising, and Dress (1557?). Prominent among these were such as follows: Sleep not after "a full stomacke"; be merry before bedtime; lie first on your left side; wear a scarlet nightcap, and sleep eight hours in summer, nine in winter. On rising "ryse with myrth and remembre God"; take a stroll; play tennis; keep your neck warm; and keep out of sleeping rooms infested with snails, rats, and mice.

On these follow William Vaughan's "Fifteen Directions to Preserve Health" (A. D. 1602), among which he recommends his own dentifrice as "better worth than a thousand of *their* dentifrices." A charming remedy for dim sight is a solution of sugar candy(!) and aloes; and the fourteenth direction commands you to pray to God and—have a hole in your nightcap!

A little later on, Sir John Harington, author of the famous translation of Ariosto and a favorite of Italian-loving Elizabeth, wrote "The Dyet for Every Day," and "On Rising, Diet, and Going to Bed," showing us exactly how wise fops or wise coquettes should conduct themselves in these particulars. "Sit [he says] in the winter season somewhat by the fire, not made with turfe or stinking coale, but with oake or other wood that burneth clere"; comb your head at least forty times; and make your mind "more cheerefull" by rubbing your neck well with a "linnen napking." Always work in the forenoon (he continues); wear a sapphire, an emerald, or yellow amber, "for in stones, as also in heartes, there is great efficacie and vertue"; and people who wear emeralds have

* A French expression meaning masters of ceremonies.

† [Gas-tro-nome.] One fond of high living; an epicure.

‡ [Bre-yil-säv-ä-räng] (1753-1826.) A French author, known chiefly by his famous book on gastronomy (the science of good eating).

|| Treatises, tracts.

‡ "A patois spoken by West Indian and Louisiana creoles and negroes."

¶ Seasoning, sauce, spice. From a Latin word of the same meaning, *condimentum*.

* Written also hip'po cräs. A cordial composed of wine seasoned with spices and other ingredients. It is abbreviated from the Latin expression *vinum hippocraticum*, the wine of Hippocrates.

Aristotle's testimony that they are "good against falling sickness."

Having thus strengthened the inner and outer man against possible calamity, all our accomplished Elizabethan had to do was to procure a copy of "The Boke of Curtasye" (1430-40), and learn the elaborate ritual of good manners prevalent at the Tudor courts. France and Italy had contributed to this ceremonial, and Norman manners and observances lingered ostentatiously in it; but local coloring is strong enough to give the anonymous booklet a high interest to antiquarians and students of the English sixteenth century. Its thirty-five pages are in rhyme and contain abundant hints not only to cooks, butlers, servers, and carvers (the latter three of which were often from the ranks of gentry and nobility), but to guests who sat around the board. The "Don'ts" in this little treatise are numberless; for example, in Book First, here are some at random: At table don't bite your bread and lay it down; don't quarrel or make faces; don't cram your cheeks out with food like an ape; don't eat on both sides of your mouth; don't laugh with your mouth full; don't leave your spoon in the dish or spit on the table, or scratch your dog, or blow your nose, or stroke the cat, or wipe your teeth on the table-cloth. In these homely Don'ts the wisdom and good taste of our ancestors shine forth conspicuously.

Book Second follows with a lot of miscellaneous Don'ts or prohibitions, such as, don't believe all who speak fair; don't lie; don't tell your secrets to a gas-bag; don't speak improperly of women, for we and our fathers were all born of them; don't put up at a red-headed or red-faced man or woman's house; don't stare or scratch; and don't take the best place unless you are invited to.

Of all our sinnes Christ be our leech,
And bring us to His dwelling-place!
Amen, say ye, for His great grace!
Amen, par charitee!

Thus the scribe winds up his verses, which we have Anglicized to suit our readers.

Richard Weste's "Booke of Demeanor" for general company is another Ward McAllister manual, of a somewhat later day, dedicated no doubt to the four hundred elect of James' Court! Its one hundred and seventy-two stanzas are devoted to curing Englishmen of fashionable or thoughtless vices and telling them how to demean themselves in

good company. Bishop Grosseteste's [groce'-test] "Household Statutes" (A. D. 1450-60) show us how a great dignitary's house was managed at a somewhat earlier period; while "The Schoole of Vertue and Booke of Good Nourture for Chyldren" (A. D. 1557) indicates exactly how these youngsters were disciplined in Tudor days—nascent coxcombs and coquettes soon to develop into elegant earls and countesses, knights and ladies like Leicester and Walsingham, Burleigh and Harington, Pe-nel'o-pe Devereux [dev'e-ro] and the Countess of Pembroke. Its thirteen chapters are full of versified advice about apparelling and feeding children; how to behave in church and at meals; how to talk and how to avoid "the horrible vice of swearynge, filthy talkynge, and lyinge"; excellent advice when we remember that Elizabeth herself swore like a trooper. No one could fail to understand "The Whole Duty of Man" who followed carefully the maxims of its eleven hundred lines, maxims distilled from St. Paul and Cicero, from Cato and Aristotle and Christ. Their utility is not excelled by Roger Ascham's (or Askam, as he spelt it occasionally) "Advice to Lord Warwick's Servant," or the naïve couplets of "The Babees Boke" (A. D. 1475), each of whose lines should be written in letters of gold in American nurseries.

The infant Tudor mind nourished on roots like these must soon have blossomed forth in vigor and purity, and asserted itself as riotously as it seems to have done in the novels of Nash, the plays of Marlowe and Greene, or the scenes of Gammer Gurton's Needle.* The wonderful diction which it grew up to use and which Shakspere, Ben Jonson, and Sir Walter Scott have delightfully caricatured in "Love's Labour's Lost," "Every Man out of his Humour," and "The Monastery," was the natural outgrowth of such roots, which ramified far and wide through "Euphues and his England," "Euphues' Anatomy of Wit," and the "Arcadia" of Sidney. The flowery, antithetical diction of these romances and of their Italian-Spanish prototypes was caught up by the ladies and gentlemen of the court, and tropes,† epigrams, and al-

* A comedy by John Still. It is founded on the event of "an old woman having lost her needle, which throws the whole village into confusion."

† [Trôpes.] A term applied to several figures of speech, which turn a word from its proper meaning—the word being derived from the Greek word for turn. Metaphor and irony are both tropes.

lusions became the order of the day. What this language was in detail readers may ascertain by consulting the Arber Reprints of Lyly and Sidney, Cook's edition of "The Defence of Poesie," and Landman's essay on Lyly's language and "transverse alliteration."

The later sixteenth century was a period which delighted in allegory, in classical learning, in mythology, as much so as the age of the famous blue-stockings ridiculed by Molière in *Les Précieuses Ridicules* and *Les Femmes Savantes*,* or as in the mythology-loving age of Louis Fifteenth and the First Empire. Elizabeth, Mary Stuart, and Lady Jane Grey were typical prodigies of the feminine learning of the time,—three tragical kinswomen whose varied fortunes have come down to us clothed in all the colors of romance. Both Elizabeth and Mary were born coquettes, one with the hot blood of the Boleyns and Tudors burning in her veins,—proud, forceful, passionate; the other voluptuous and fickle, full of the ancestral faults of the Guises, overshadowed by the suspicion of dark crimes, yet overshadowing all by her supreme and constant grace. The one was the daughter of a decapitated coquette who called forth Gray's poetical lines :

That Love could teach a monarch to be wise,
And gospel light first dawn'd from Boleyn's
eyes ;

the other decapitated by her rival whose own father had been the first headsmen of the age. Anne Boleyn's brilliant coquetry displaced Katharine of Aragon and survived amid a throng of singular and powerful traits in her daughter. The historic flirtations of Elizabeth with Essex and Leicester, with Eric of Sweden, Charles of Austria, Philip of Spain, and the Duke of Anjou, loom forth in grotesque contrast with qualities that range her beside Joan of Arc and Semiramis.† She was at once a prude and a heroine, a coquette and a commander-in-chief of armies and navies that crushed Spain and Scotland; a goddess whose thousand robes hung mouldering in closets and a woman who delighted to be addressed by Spenser as the

Gloriana of the "Faërie Queene" and by Shakspeare as "the fair vestal throned in the west." Her false red hair and enormous earrings, her twinkling black eyes and teeth as black, her jeweled collars and uncovered throat, her nymph-like airs and graces and narrow lips have come down to us with remarkable distinctness, in spite of her having the works of unskillful painters of herself knocked to pieces and thrown into the fire. Her seventy years could not cure her of her coquetry, and she died as she had lived, an enigma, a mystery.

The occupations of her women come out graphically in the pages of Holinshed's Chronicle (Vol. I. p. 196, ed. 1586), which catalogues long lists of accomplishments possessed by the hangers-on of the court. All were skilled "in sundrie speeches,"—Greek, Latin, Spanish, Italian, French, even German, flew from mouth to mouth. The ladies "avoided idleness" by exercising their fingers with the needle, in "caul worke,"* spinning of silk, and the like. Some continually read either Holy Scripture or histories "of our owne or forren nations," or translated from foreign languages into English and Latin. The younger women played on lutes, citherns, and virginals, sang and danced and embroidered. Others were skilled in surgery and the distillation of waters and cosmetics. All were cunning in cookery, which they learned from the Portuguese "clearke of the kitchen." Elizabeth herself was an accomplished virginal-player and dancer as well as linguist and diplomat; while Mary wrote beautiful poetry and was able to contend with John Knox in religious argument and controversy. The crowned coquette was jealous of the beauty of the married flirt, and both come down to us in ruff and farthingale as types of the feminine masculinity or the masculine femininity of the age, as ready with glaive† as with needle, with pen as with tongue.

The sixteenth century was a century of resplendent millinery too. Who does not call up a vision of vast sombreros‡ or jeweled bonnets with plumes stuck in them, silken cloaks and trunk-hose|| for the men, and richly trimmed petticoats, tight sleeves, and Medicis collars for the women, in thinking of

* "Ridiculous Affectations," and "Learned Women."

† [Se-mir'a-mis.] A queen of Assyria who according to some accounts reigned about 2000 B. C., to others, about 800 B. C. Legends say that she built Babylon, bridged the Euphrates, and led expeditions into remote lands, and in later life devoted herself to the improvement of her kingdom.

* A net-work, the work of making a kind of netting.

† A broad-sword, a falchion.

‡ The Spanish name of a kind of broad-brimmed hat.

|| Breeches reaching to the knees.

"the spacious times of great Elizabeth"? The pictures of Holbein have immortalized the sensual and audacious countenance of Henry VIII., with scraps of the dazzling raiment that best became it. The dandies are radiant in their embellished armor; the dames divine in stomachers, girdles, and embroideries. Mary Stuart's cap gave a fashion for all time, and Elizabeth, in her monumental effigy in Westminster Abbey, is a fashion-plate of her period. Sir Walter Scott, in "Kenilworth," gives gorgeous detail about the costume of Leicester as he entertained the queen in one of her royal visits; and a properly mounted play of Shakspeare, as Irving mounts it, reveals an infinity of poetic and picturesque costumery. Since Tudor times

costume in England has steadily degenerated until the recent revival of lovely bits of it in the dresses of women. Elizabeth loved display, and in her continual progresses from one castle to another, the masques and mythological tableaux that were arranged for her delight reveled in colors, fabrics, and spectacular effects of every sort. Coquetry clothed as she could clothe it, acquired an imperial dignity and became an essential part of the life of the court. One need not remember the love-sick swains of Euphues or Arcady as idealizations of this feature of later Elizabethan manners: they were true to life, as Katharine and Rosalind are incarnations of rosy, shrewish Tudor women with a spice of quicksilver in their veins.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[March 1.]

THE PRESENTIMENTS OF YOUTH.

Lo, I am with you alway, even unto the end of the world.—Matt. xxviii. 20.

DO any of us remember the hour, when leaving home and school and the boy's life behind us, we came to the great university with an eager heart? The first night in the antique place, how wonderfully we were stirred by it! As we looked out of our window on the still quadrangle, the moonlight poured out like water on the grave buildings and the grass, and heard the bells answering one another in the vocal air, it seemed as if the place were alive with all the dead. The thousand forms of famous men who thither came with unborn thoughts within them, which born should move the world to passion and to power, appeared to thrill the air with their unseen presence. A strange low crying, as of souls who had died here in their enthusiasm and never had seen their hope, slid by upon the wind. The silence was eloquent with those secrets which are told to hearts that listen in the hour of presentiment, secrets which, though they seem our own thoughts, are, it may be, impressions from that silent world of souls of which our intellect knows nothing but our hearts so much. As we dreamed our dream, hope and fear, enthusiasm and depression, interchanged their glow and gloom within us. The past

life—home and school and childhood—vanished for a time; we seemed to have been asleep and only now to have awakened. And with what a loosened rein we rode forward into the unknown fields of the future! Should it be failure or success, fame or wasted life, enthusiasm deepening into work or grown craven in the chill of difficulty; pleasure decaying into pain or pain growing into the pleasure of conquest? What companions, what friendships, what changes, what impulses should we gain and leave and suffer? A few years, and what sentence should we pass on the life of youth?—progress or retrogression?

It is gone, that time, but its past passions and presentiments come back again and again in life, come most often, men have thought, at the beginning of a year. I do not know that one time or another is more full of them, for they are of the heart, in whose kingdom there is neither time nor space.

Progress is our aim, growth in noble things, development of every human power to perfection. I assume that this is your aspiration and your effort. Some prefer the base contentment of the Circean island* to the uncontented toil of Ulysses on the wandering sea. To those I do not speak to-day. The time will come when God will speak to them in pain and horror of themselves, and plague

* See note on Circe in THE CHAUTAUQUAN for January, page 533.

them with sore despair, if not here, at least in that undiscovered country where the inevitable law of progress will force them forward till they begin to enjoy the self-development they hated, and growth becomes delight, not pain. But to those who still aspire, in whom desire of the better life is still alive, who look forward in hope that some faint grace of progress may mark the year, we speak.

God will look after our education. We may have to suffer from catastrophe, we may be destined to joy; we may undergo the confusion and the pain of an inner change in the slow or swift development of a crisis in our life.

These three, catastrophe, joy, and change, to either or to all of these we look forward in this hour of presentiment.

We take them one by one, we ask if the forecasting of them has any thing to tell us. And first, the presentiments of catastrophe, is there any good in them? Has God been unfair to us in leaving them in our nature?

I think, when they are presentiments regarding others, that they make our life more delicate. They give a finer edge to noble passions. Love becomes dearer through the dream of loss, the joy of friendship more exquisite from our sense of its transiency. There are times when the dearest affection and the closest friendship weary; we have exhausted one side of them and have not yet found the other. We are tempted then to half-rudenesses, small cruelties, want of thoughtfulness; but these are softened back into affection when we think that we may lose all in a moment, and only the memory of the wrong we have done remain. "In a year all may be over: let me be more gentle, more loving, more faithful; more attentive to the slight courtesies and thoughtful cares and pleasant speeches which make up the sum of life." And if the presentiment of loss do this, it does a gracious work. It brings the heart and life into greater harmony with Him who loved the little kindnesses, which given, make their recollected hours the favorite haunt of memory.

[*March 8.*]

But if the presentiment of catastrophe be for ourselves, it ought to make our inner life more delicate. More delicate, inasmuch as there are so many pleasant and gracious possibilities in our own nature which we neglect

to educate. We might see so much more beauty if we willed it. We might cause many unknown feelings to flower if we were not in such a hurry to feel strong ones. We miss in the swing of excitement many opportunities of giving sympathy in little things to those we love, which if they had been used, would have added finer fancies, subtler and sweeter shades to our power of feeling. So many thoughts are just touched and laid aside, half thought and then forgotten, that it is pitiable how much is wasted in ourselves. We go through the meadows of our own hearts crushing with a careless step the flowers.

There is no need to walk so fast. Tread more delicately, more thoughtfully—lest when the catastrophe comes you find too late that you have not got the good out of your own nature which you might have done.

It may be said that this puts a drag upon the duty of devoting life with activity to one aim. But I feel that there is no fear of this being left unpreached, and moreover that it may be preached too much. Our activity does not really suffer from temperance in the use of it—from our keeping a Sabbath now and then in the inner life. On the contrary, it lasts longer, it lives to old age, is healthier in its work, more clear-sighted in its aim.

This is the good of presentiments of catastrophe. They minister, if we are wise, to progress, by giving a greater finish, a more adorned completeness, to the work of life.

But there is one warning necessary; when we find that they refine the feelings and make subtler the thought, we sometimes tend toward indulging in them with excess. We do not take them as they come, we create them for the delicate pleasure and the refinement of spirit they afford. They cease then to be natural and become esthetic.

The punishment of that is swift. Feeling is over-refined, and the pleasure is so keen that we do well to suspect that it may be the keenness which comes of incipient disease. But we have got the habit and go on. At last, the pain passes into mortification, and, do what we will, we can feel these subtle things no more. For the more delicate nerves of the heart do not bear much playing on. They are killed by over-exercise, and with their death all the exquisiteness of life passes away;—all the good which might come of presentiment of sorrow is lost.

And now, to turn round our thought, if

the catastrophe which we imagine, should really come in the ensuing year, I do not think that the mode of living of which I speak is a bad preparation for it. For such a way of life brings three things with it: self-sacrifice in thoughtfulness for others; temperance in the indulgence of feeling; watchfulness for the small blessings of life. These things are good qualities to have when suffering sweeps over the soul. Sorrow is selfish, but we have learnt to live in others, and watch for the love of others; sorrow is hardening because it exhausts feeling, but we have learned to be temperate in the indulgence of feeling; sorrow makes life a darkness which may be felt, but we have learned to look for God's love in little rays of light. We can then meet catastrophe and make progress out of it. And it ought to minister to progress. For, as I have said already, it upturns the soil of life and brings new elements to the surface. We see this even in the outward frame of those who have met a great change without being crushed or hardened by it. We meet them after the wave of pain has passed over them, and there is a new expression in their eye, a new movement upon their lip, a new distinction on the brow as if the crown of thorns had rested there; the very walk has a new dignity and the attitude a new intelligence. They are changed, we say.

So is it with the soul. Subtle changes take place within it, changes for good, if we have been true to the manhood of Christ, to trust in the Fatherhood of God. A new river of tenderness has broken upward from the under-ground of the soul and flows forth to fertilize the older thoughts and feelings into a richer life, with new colors in the flowers they bear. The blood-red plant of pain grows among the brighter flowers of our happiness; but its presence makes us gentler in life, more dependent upon God and nearer to Christ. A strange new power of inward tears softens without weakening all the ruder qualities of our nature. Certain sins, certain temptations, cease altogether to trouble us. Some way or other they have disappeared for ever. The one great pain has freed us from smaller pains; the one great shadow on this world has made us lift our eyes to the eternal shining of the other. And strange to say, this carelessness of the present life is not less enjoyment, less delicacy of happiness, but more; for the carelessness is for the ignoble

things—for wealth, and the passion of excitement; not for the noble things—for delight in human greatness, for the beauty of our Father's world, for the blessing of love and friendship. These being seen with new feelings are seen with new exquisiteness in them.

Therefore, if you be destined to catastrophe, let it work in you new development. Remember we are not left alone to meet our sorrow. One is with us who works with us. Our presentiment may be His note of warning to His child, and with the dark prophecy is linked the promise, "Lo, I am with you always."

[*March 15.*]

Secondly, are we ready for the progress which ought to grow out of joy? We look forward to joy this year, but there can be no progress got out of it if we seek to drain it dry in a moment. We need temperance in our delight.

Suppose a new friendship enters into your life. If the man or woman is worth any thing to you, they ought to be worth a great deal. They ought to advance and quicken your development as you theirs. They ought to make you more complex, more sympathetic with the great Mankind. One knows—he is a poor person who does not—how delightful the first rush of feeling is, when as yet we not only hope we have found another friend, another soul which can touch ours. Old things become new; it is like dew upon a thirsty meadow. Fresh faculties are developed, a fresh eagerness seizes on the old. The dull places of the spirit suffer an enchantment. Music—"sounds which give delight and hurt not"—play about the path of life. We look forward to exploring a new soul, as men who have found a new continent. But, if led by this early impetuosity, we rush, without any waiting thought, into the world on whose verge we stand, we miss all the good of it. We neglect the delicate shades of feeling and thought which give permanent interest to a character. Our rush is wanting in reverence, and the soul we attempt to know recoils and hides itself. We seek only the one great point of character which attracts us; we attain it and it is all over. It is like men who, inspired by the mountain passion, hurry to the top and never pause by the wayside beauty of the path. They come down tired out; they have learned nothing; they go away next day.

I think this is unbearable intemperance of character; it is worse; it is an insolence done to the natural privacy of the soul; it is a waste of the blessing and pleasure which God wished to give us in friendship. There is no progress to be gained from it; no lessons to be learned, no new elements to be developed in us. We lose every thing by hurry. Above all, we lose our friends, supposing we have won them for a time. They feel that there has been no real comprehension of their character, only knowledge of one or two things in them. They will slowly fall away from us, they cannot help it. And then when all has been lost, the punishment is sharp. We feel that we have not been strong enough to win or keep the good God gave us: nor can we enjoy the memory even of the pleasure we have had, for unproductive pleasure leaves pain behind it.

It is the wisdom of life, on the contrary, to receive our friends as from the hand of God, and to give to the task of understanding them the same trouble that we give to the comprehension of the thoughts of God in nature; to work out the drama of our love and friendship subject to the primary feeling in the mind of Christ, reverence for the human soul. Then in the midst of the new enjoyment which they bring us, we shall find additional power of progress, and the delights of life will be as much an element of our evolution toward good as its sorrows.

[*March 22.*]

Lastly, we look forward to change, sometimes with exultation, sometimes with dread; with the former in youth, with the latter in manhood.

That prophetic joy with which youth foresees and welcomes change of light and shade in life, and happiness in every change—what man among us, who knows what after-life becomes, would rudely dash its exultation? It is the spring vitality which sends the sap streaming upward to fill to overflowing every channel, to nourish the remotest fiber of the tree of life. Make the most of it, lay up your store of joy, prophesy a famous future in a golden dream of hope, for the power does not come twice. But oh! keep it pure. It is a terrible thing to look back, an outworn man, upon the past and be ashamed of our early inspiration, to see our bright-haired youth go by us like a phantom, and to hide our face and cry: That is what I

was, what might I not have been! Once "bounded in a nutshell, I could count myself a king of infinite space, but now I have bad dreams."

There are some who fall so hopelessly from this ideal that there is nothing more for them in this life. They must wait till, transferred to a fairer clime, they have, so to speak, another chance. But for others who still retain enough of purity, enough of vitality to begin afresh, there is forgiveness to be won; they look forward unto change again. But they have received a rude shock, and, though they know change must come, so much has gone from them, that it is no longer with exultation, but with a kind of dread, that manhood prefigures any change of life. We fear the loss of interest in existence, the decay of intellect, the coming of satiety, the long disease of age. We fear still more the possible approach of uniformity, of day after day the same, of burden and apathy of decay. We fear changes for the losses it may bring if it shatter us too much, yet we fear the absence of change still more.

But why should we fear when He is with us always, even to the end? We nourish no longer, as in youth, a proud self-dependence. We have a spiritual Presence within us whom we have made our own, and whose dearest work is our development. We know Him who went from change to change and in whom the ideal life grew ever brighter to the close. All change when He is present is advance. One after one we lose the mortal and the visible, but we gain the immortal and the invisible. The mountain-side we climb grows ever more and more alone—still more desolate of the things we once loved so dearly—but we are nearer at every step to heaven, and One waits us on the highest peak who will renew our strength. But let us but have heroism of heart to go on alone, and trust in our brother Christ enough to lean upon His secret sympathy, and we shall hear His voice give answer to our heart: "Be not afraid, it is I. Lo! I am with you always, even to the end of the world."

[*March 29.*]

Yes, middle age has come upon us, and we need a higher help than our own will to meet the change and chance of mortal life. They must come, and the solemn question is, shall we be able to conquer their evil, have we divine life enough in the spirit to make

them into means of advance? For it is wise to remember that any change may be our overthrow.

It is time, then, to examine into our readiness for temptation. Our passions—are they under our command? There is in many persons a curious sense of unawakened capability of passion—and a fear of its being awakened in a wrong direction. They have lived a peaceful, self-restrained life for years, but sometimes—in a moment—what has been felt as a dim possibility becomes a reality. A torrent force of passion, in some hour of change, sweeps over life and for a time masters and enslaves the will.

Is our will in order?—have we habituated it in the power of Christ, and by a great love to His holiness, to conquer daily the emotions of sin, the minor impulses of a passionate nature, the common temptation of a nature apparently cold? It is this habitual and prayerful preparation which is the only sure one, for we know not what one day of change may bring forth. We may lose in a week the fruit of the efforts of years. And it is terribly hard in middle life to get right again.

It is the same with other things. Our love of honesty of soul, of truth to our own convictions—we are ready enough to make our boast that the spirit of the world cannot touch these things. Possibly it cannot, as we are now. But if a sudden change take place—if fortune should smile in a moment upon us, or reputation come in an instant—our self-confidence is but poor protection. Suppose all we want in life, our highest aim, that position in which we think we can do most good and carry out the ideas of a lifetime, were offered us to-

morrow, if we would but modify a few principles and forfeit a few convictions—are we prepared for that? Not so, unless we have realized and loved day by day, with prayer and humility, the truth above all things; and I know that the love we bear to truth is firmest when it is borne to one who died as its witness.

It is a wonderful drama this life of ours, and it is infinitely strange to separate ourselves at times from ourselves and look on as a spectator only at our own little kingdom. It has its beginnings, its rightful kings, its hours of mob-rule, its battles for existence, its revolutions, its reorganizations, its usurpers, its triumphs, and we tremble for its safety as we gaze. Will it get out of all its trouble and change, into order and peace at last? At first we cannot tell. We rush back and unite our thought to ourselves again, and it seems that nothing can be done in the darkness and the anarchy of life. It is our hour of depression. The chamber of the soul is "hung with pain and dreams," and we ourselves feel like wafts of sea-weed swept out to sea on the strong tide of fate into the midnight.

But stay;—are we so alone, so unhelped, so forgotten, so feeble, such victims of blind fate? Not so, if a triumphant humanity has lived for us—not so, if Christ has been in our nature bringing into it the order and perfection of Divinity, not so if these words have any value: "Lo! I am with you always"; for then, we are in Him, and to be in Him is to be fated to progress passing into perfection, for we are Christ's and Christ is God's.—*From the Rev. Stopford A. Brooke's "Christ in Modern Life."*

SOCIAL REFORM AND THE SOCIALISTS.

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SOCIALISM is a great reaction. For about a century individualism,* with its economic equivalent, free competition,† dominated the thinking and the policy of Europe and America. It exaggerated the half-truth it embodied to an extent often grotesque. It set up as its eleventh command-

ment *laissez-faire*,* and sought to show that the best government was the abdication of

*[*Les-à-fair.*] A French expression meaning to let alone. It is applied to "the let-alone principle or policy in government and political economy. The term was first used in France to designate the principle of political economy which would leave industry and trade absolutely free from taxation or restriction by government except so far as required by public peace and order. It has since been extended to include non-interference by controlling authority with any guiltless exercise of individual will."

*"That theory of government which favors the non-interference of the state in the affairs of individuals."

† From the Latin *petere*, to seek, *com* (for *cum*), together; a seeking together for the same thing, a rivalry.

governmental action. More forceful still was the protest from the helpless and suffering classes, who had found the conflict for existence in a world of unrestrained competitions a losing fight. The rich and the prosperous accepted the maxims of Individualism as a sort of gospel of unlimited worth.

Must not that be right and true which secured them the maximum of prosperity, and assured them they were the benefactors of the social order even in enjoying themselves? But others, who were not so fortunate, endured for a while and then broke into volcanic explosions, whose recurrence showed that the ground under men's feet was less solid and safe than had been supposed. The socialist comes forward as the interpreter of this subterranean and explosive force. He states its formula and shapes its theory of life for us. He proposes to transfer the machinery of production from the control of individual owners to that of the state, and to extend the sphere of governmental action until it embraces the direction of industrial life in things small and great. He stands for the swing of the pendulum away from Individualism to another extreme equally half-true, equally half-false. He is here because every extreme produces an equal reaction in the opposite direction, so that men get hold of a whole truth in successive parts, which seem to contradict each other.

The drift toward socialism in our own generation stands in the closest relation to the vogue enjoyed by the Darwinian theory of evolution.* That differs from all previous theories of evolution in finding in environment the sufficient cause of progress. Thus a man is not what will and conscience and reason make him, but what the steady pressure of natural and social surroundings mold him into becoming. Just so the socialist seeks the root of all human ills in a vicious and unnatural environment. He holds with Robert Owen that "a man's character is made for him, and not by him." Here also there is a half-truth. Environment does react upon character, and we owe it to our fellow-men to seek for them the most favorable circumstances of social and

moral growth we can obtain for them. But this half-truth is greatly exaggerated by socialistic writers, as though man were a creature of circumstances. And even Christian socialists often speak as though God were not the greatest and nearest fact in the environment of every human spirit.

(1) Our first concession to the socialist must be the admission that society and its organ, government, have a responsibility for the welfare of the people. The functions* of government cannot be resolved into those of the police officer. It has the responsibility of giving direction to the social movement, economically as well as politically. It is the co-ordinating† force which must see to it that the nation's industrial life attains that harmonious development, in which the largest benefit to each is secured by the closest association of all. It must remove all artificial obstacles to the operation of those natural laws of economic distribution, by which wealth is diffused through all classes as fast as accumulated, and in such measure as tends to the general equalization of economic conditions.‡

It must seek to counteract the tendency to monopoly, which is never more active than in the absence of governmental supervision of the industrial movement.

But it is necessary to avoid exaggerations here. Individualism is a half-truth, and it is the half which finds by far the more frequent application. It is not *always* true that if a man be left free to "do as he will with his own," he will do what is best for society at large and for every member of it. But it is true four times out of five, and even oftener. Wherever a social need exists, it generally is to somebody's advantage to meet the want, and to make a profit out of doing so. In this way society is served with a promptness and an economy otherwise impossible. And at the same time the individual gains in self-reliance, personal vigor, and social adaptability. These are not the only qualities society requires in its members; and the importance of these has been much exaggerated. But these are of importance, and those who contrast the En-

*The act or process of unfolding or unrolling. Latin *solvere*, to roll, *e*, out. In a specific sense "the fact or the doctrine of the derivation or descent with modification of all existing species, genera, orders, classes, etc., of animals and plants from a few simple forms of life, if not from one; the doctrine of derivation."

*Duties, callings, offices. It is derived from the Latin noun *functio*, performance.

†Bringing into harmony or proper connection and arrangement. Compounded of *co*, and *ordain* (ordinate).

‡See Atkinson's "Distribution of Products," 1885. —R. E. T.

glish character with the German find reason to be satisfied with the superiority of a policy which throws men on their own resources over that which teaches them to lean on a government. Paternalism* and militarism† do not make manly men.

It is a safe rule that the legitimate influence of government in the sphere of industry and the social economies is best exerted by indirect means, and not by direct interference. As the preamble to our national Constitution aptly discriminates, it is the business of government "to provide for the common defense and to promote the general welfare." The former is the sphere of its direct action; the latter of indirect. This is so because those laws best promote the general welfare which effect the smallest interference with the initiative of the individual, and which bring out what is in men by throwing them upon their own resources. As the word means in its first sense, a *gubernor*‡ is a *pilot*. Mere individualism would let go the helm; socialism would divert the pilot's attention from his proper work and send him to the engine-room.

(2) This indirect and regulative function of government is capable of a considerable extension, which may be effected without sacrificing any of the advantages of personal freedom and individual initiative. Without setting up a paternal government, which shall tell each of us just what he is to make of his life, we may make government a more general arbiter|| of what is just and fair between classes and interests too often in collision, and a more general protector of the weaker elements of the industrial state.

Especially is this true of an age when in-

dustrial operations have become too extensive to be managed by one person, or even a partnership of a few persons. The chartered corporation is the creation of law, and law has a rightful authority over its own creature, which it has not over individual men. As the lawyers say, the corporation must "keep within the four corners of its charter." For instance, the law has no right to say that a number of independent producers or traders shall not associate and agree to determine at what price they will sell their products or their goods. But it has the right and the power to suppress absolutely every combination of corporations for such a purpose. Whether it always is wise to do so, is open to question. My own belief is that such combinations, when they do not involve any permanent absorption of several corporations into one, should be regulated rather than suppressed.

Nor is this the limit of what the state may fairly do with these creatures of the law. I can imagine a state of things in which profit-sharing, or arbitration as to the rate of wages and the hours of labor, should be enforced upon every corporation by its own charter. Possibly the compulsory insurance of workmen might be thus established. And it certainly is the business of the state to protect its laborers against the frauds perpetrated through payment by store-orders (the truck-system), although the Supreme Court of Pennsylvania has decided to the contrary; so also it may require weekly payment of wages, and even that they be paid on Monday or on Wednesday, and not on Saturday, so as to diminish the temptation to drink and other wasteful practices. And when it is satisfied that the industrial needs of society can be met by less than ten or twelve hours of daily labor, it has the right to enact an eight-hour law for labor under ordinary conditions. This is exactly parallel to its Sunday laws, which limit labor to six days of the week.

Especially important is the state's dealing with national and artificial monopolies by its laws of taxation. Upon these it should throw as large a share of the public burdens as will correspond to the advantages they enjoy at the expense of society. Our railroads and the like should pay far more for their privileges than they do, as Professor Ely has shown. Of artificial monopolies in production there is nothing to say but that they should be suppressed in the interests of lib-

*[Pa-ter-nal-ism.] "Excessive governmental regulation of the private affairs and business methods and interests of the people; undue solicitude on the part of the central government for the protection of the people and their interests, and interference therein."

†[Mil'i-tar-izm.] "The maintenance of national power by means of standing armies."

‡The word comes "from the Latin *gubernare*, and this from the Greek *kubernao*, which means to steer. The word was transferred from a ship to a political community, and it meant to guide, to rule. A *gubernator*, from which our governor, was the pilot of a ship."

||This curious word [transplanted without change from the Latin] is compounded of *ar* and *biter*. Here *ar* is a variation of the Latin *ad* to; *biter* means a comer, from the old verb *betere*, to come, used by Pacuvius and Plautus. Its original meaning was, one who goes to something in order to see or hear it; hence a spectator, beholder, hearer, witness. In judicial language, one appointed to inquire into a cause, hence an umpire, a judge.

erty. It is no defense of such organizations as Trusts that they have not put up prices or taken unfair advantage of us. It is not liberty to hold your rights at the pleasure of the best of despots.

How far the state can interfere with the type of monopoly represented by corners or artificial scarcity, is a nice problem. Early legislation aimed at their suppression more than any other abuse of trade, but hardly ever with success. The monopoly of land by speculators in and around a city is a case which seems easy to deal with, as a special tax on vacant lots in specified districts probably would operate to discourage practices which come between working-people and the acquisition of a home. And with this might be combined a provision like the Philadelphia law of 1852, which enables the owner of a house to obtain possession of its site by buying up the ground-rent. The object in view in such legislation would be precisely the opposite of that proposed by Mr. Henry George. It would aim at securing permanent possession of homesteads to individual owners.

(3) By associated action, and without state interference of any kind, many of the solid advantages which the socialist offers us could be had without setting any limit to individual freedom of action. Our homes are half a century behind what co-operation aided by science might have made them. We have got so far as to send spinning and weaving to the factory, and to secure water and light from a common center of supply. But we still carry on in the old fashion the preparation of food and the generation of heat. We still keep in each house servants to attend to matters which would be better disposed of by employing the agents of a company to attend to each department of household work.

The house of the future will be warmed as well as watered and lighted by contract. It will be supplied with motive power from some central reservoir of force, to work elevators and sewing machines, to cool its heated air in summer by fanning, and to draw off dust and effluvia to a distance by exhaustion. Its inmates will be fed from a co-operative kitchen. A piece of coal never will enter its walls, except as an addition to the collection of minerals. The work of its mistresses will be simplified by the elimination* of

a score of industries for which women have no proper vocation—such as cookery—and which act as serious obstructions to her proper work.

So also co-operation may work wonders out-of-doors. In the field of economic distribution it may reduce the cost of living to half what it now is, by eliminating the middle-man and his profits. It may place the medical and legal professions on a footing somewhat similar to that of the Christian ministry, by engaging a staff of lawyers and doctors on fixed salaries to look after the interests of the associated community, and requiring them to teach the people the laws of health and those of their country.

No human imagination can anticipate the manifold applications of which this principle of voluntary co-operation is capable. We stand as yet only on the threshold of the subject. And we find in the principle of free co-operation the just medium between the lawlessness and selfishness of mere individualism and the bondage of socialism.

(4) While socialism has much to say of the inequality of condition in the present industrial order, the real strength of its protest lies in the evidence it adduces of inequality before the law. With the French Revolution began the substitution of equality for privilege. The change is not complete in any country or any field of life. There are lingering traces of the old order even on the statute-books of American states, as in the treatment of combinations of laborers as conspiracies in restraint of trade, even when no violence has been employed to accomplish their ends. Pennsylvania is the only state of the Union which is entirely abreast with England in this respect. Closely associated with this proscription of Trades Unions is the public opinion which throws itself on the side of capital in every collision of that interest with labor, displays its exultation over every failure of a strike, and otherwise gives the working-man assurance that he is an Ishmael. Strikes are the safety-valve of our present industrial system. The wisdom of sitting on a safety-valve, or loading it down with links of coupling-iron, is not apparent. When the working-classes are satisfied that they have no chance of success in any conflict with capital, and that public opinion will side against them whatever the merit of their claims, they will be just the raw material the socialist needs.

Happily there is hardly any need of protest against the abuse which has arisen of allow-

*A thrusting out, the act of removing. The Latin verb *eliminare* means literally to put forth from the threshold, *limen* being the word for threshold and *e*, out.

ing capital to create an armed militia for the defense of its possessions by deadly weapons. The outcome of that experiment has enlisted such unanimity of opinion against it, that it must be given up.

(5) The real strength of socialism lies in the gulf which exists between our Christian professions and our pagan performance. The Savior has proclaimed the infinite worth of a man, and the brotherhood of men. He has proclaimed the stewardship of His disciples as regards all their powers and possessions. He has set up His church as a fellowship within which these principles are to be realized. That church embraces every land now agitated by socialistic movements. The ideas of that movement are a caricature* of the Gospel, set over against the caricature Christians are making of Christ's ideal of society. The greatest of all concessions to socialism, is that we leave off the service of Mammon and embrace heartily that of Christ. He does not call upon us to renounce our possessions or establish an artificial equality. He calls us to the far harder task of administering our possessions so that not only we but all His brethren shall derive the highest benefit from them. When we come to live for *use*, and not for *gain*, then all social prob-

lems will be simplified. Then there will be no social conflicts over questions of wages and of hours of labor,—no bitterness of the workmen against the capitalist. Each will recognize in the other a minister of God to him for good. Each will find his place one of honor and usefulness because it is a service of God. Then we shall not need to hunt for this and that device to relieve the strain of social conflict. We shall lose a little of our Anglo-Saxon faith in machinery as the solution of moral problems, and acquire faith in spiritual and human forces. I say this as the outcome of my studies as a political economist, and I am but putting into other words what such economists as Colonel Wright, Professor Ely, President Andrews, and Professor Laughlin have each said as to the only solvent of our social difficulties being found in a diffusion of Christian principles through all classes.

It may be said that the cure is so high as to be beyond our reach. I do not believe it. Christ has done so much already for Christendom, that only they who have not studied what Mr. Loring Brace calls the *Gesta Christi*,* will doubt the possibility of His bringing us up to this high level. I am convinced that His voice is to be heard to-day across the storm of our agitations, telling us that there shall be no social peace for us but in our becoming Christian communities, faithful to His light and leading in politics, in industry, in social morals, in all things.

* A word reaching the English tongue from the Latin by passing through the Italian. Addison was probably the first Englishman to use it, in the phrase "Those burlesque pictures which the Italians call *caracatura's*," *Spectator*, No. 537. Satirical pictures are so called from being overloaded with exaggeration. The Italian verb *caricare* means to load, and it is derived from the Latin *carrus*, a car.

* The deeds, or acts, of Christ.

STUDIES IN ASTRONOMY.

BY GARRETT P. SERVISS.

IV. (CONTINUED.)

THE MOON.

THE first great primary division of the bodies of the Solar System is into Sun and Planets; the second is into Planets and Satellites. As the sun is for us the typical star and the earth the typical planet, so the moon is the typical satellite. The moon revolves around the earth in a sidereal* period of 27 days, 7 hours, 43 minutes, and $11\frac{1}{2}$ seconds, at a mean distance of 238,840

miles. The diameter of the moon is 2,163 miles. Its volume is $\frac{1}{49}$ of that of the earth, but since its specific gravity is much less than the earth's it weighs only about $\frac{1}{80}$ as much as the earth does.

When Galileo [gal-i-lé'o] in 1610 turned his new-made telescope upon the moon and discovered that it was covered with plains and mountains like the earth, the opinion naturally found favor that the moon was an inhabited globe. This was not a new idea, however, for men as long ago as the time of the

* Measured by the apparent motion of the stars.

legendary Orpheus had believed that there were people in the moon.

As telescopes became more powerful, however, and men's acquaintance with the phenomena of nature and the proper methods of interpreting them increased, it was proved that, with the exception of the co-existence of mountains and plains, there is little resemblance between the surface of the moon and that of the earth. No certain evidence of a lunar atmosphere has ever been obtained, although it is possible that an excessively rare atmospheric envelope, of slight extent and altogether incapable of supporting such forms of life as adorn the earth, may exist on the moon. So, too, it has been found that the moon's surface is destitute of water, although water may possibly exist in the interior of its rocks. But although a dead and desert world, the moon is a beautiful object in the telescope. With the naked eye we readily detect the existence of light and dark patches upon its surface, and in all ages and countries people have fancied that they could perceive forms and faces outlined by these shadows upon the moon.

After the invention of the telescope it was for a long time believed that the darker regions on the moon were seas and oceans and Galileo gave them that designation, using the Latin word *mare* [mā're]. The astronomers of the seventeenth and eighteenth century, and the celebrated German observers of the moon, Beer and Mädler, in the first half of the present century, followed this system of nomenclature, so that now our maps of the moon have the names of many "seas" upon them, although, as we have just said, there is no water there. The appearance of these regions, however, is such as to indicate that they may be the dried up beds of ancient oceans. Very fanciful names were given to these "seas."*

In Fig. 1 an attempt has been made to indicate the principal "seas" of the moon, so that the reader can recognize them from their position. * Only the finest art of the engraver guided by photographs can make an ap-

proach to the delicate shadings by which these shadowy expanses blend into one another and into the lighter regions of the moon.

The reader should notice that the top of the figure is north and the right hand side west. In a telescopic view these directions are reversed and the southern part of the moon appears at the top.

More interesting than these great plains or sea beds of the moon are the enormous volcanic mountains that roughen its surface on every side. The brighter parts of the moon are the mountainous regions, the sunlight being broken up and reflected back more abundantly from the mountains and hills than from the plains. The lunar mountains assume three principal forms: first, mountain rings surrounding great plains, generally oval or rounded in shape, and from 60 to 140 miles in diameter; second, long mountain ranges resembling those of the earth; and third, gigantic crater mountains, in comparison with which the largest volcanic craters of the earth appear insignificant. These great lunar volcanoes are now silent and cold but their appearance speaks eloquently of a long past time when the globe of the moon must have been the scene of the most tremendous eruptions. Some of the extinguished craters are between 50 and 60 miles in diameter, and the steep walls of others rise to a height of four miles. The places of some of the principal craters and mountain-ringed plains of the moon are indicated in Fig. 1 by numerals, and this list will enable the reader to identify them.

All of these lunar mountains, and many more besides, can be identified with the aid of a powerful opera-glass. Tycho, which lies in the midst of a very rough, mountainous region can, in fact, be seen with the naked eye as a kind of button of light near the southern edge of the moon. From several of the great crater rings, and particularly from Tycho, long straight streaks, which look brighter than the general surface of the moon, radiate in every direction. These streaks are a mystery to astronomers. They are composed of some substance that reflects light more readily than does the lunar surface around them. Some of the crater mountains also shine with surprising luster when the sun's rays strike them. The most celebrated and brightest of these shining mountains is Aristarchus, which is numbered 4 in Fig. 1.

One of the greatest of the chains of

* Thus we have *Mare Crisium*, the Sea of Crises; *Mare Nubium*, the Sea of Clouds; *Mare Neclaris*, the Sea of Nectar; *Mare Fecunditatis*, the Sea of Fertility; *Mare Imbrium*, the Sea of Rains; *Oceanus Procellarum*, the Ocean of Storms; *Mare Tranquillitatis*, the Sea of Tranquillity; *Mare Serenitatis*, the Sea of Serenity; *Mare Humorum*, the Sea of Humors; *Mare Vaporum*, the Sea of Vapors; *Mare Frigoris*, the Sea of Cold; *Sinus Iridum*, the Bay of Rainbows; *Sinus Roris*, the Bay of Dew.—G. P. S.

mountains upon the moon is known as the Appenines. Their place can be found with the aid of Fig. 1. They run between the Sea of Vapors and the Sea of Rains, nearly from Archimedes (2) to Copernicus (3). Their length is about 460 miles, and the height of the tallest peak in the range is 18,500 feet. A much loftier range of mountains runs along the southern side of the moon just on the edge of the disk, so that with telescopes they can be seen in profile against the sky. These are called the Leibnitz [lib'nitz] Mountains, and one peak attains the enormous elevation of 41,000 feet, or $7\frac{3}{4}$ miles.

all ordinary purposes, attracts a particle of matter situated outside of itself just as if its whole mass were concentrated at its center. We know also that the attraction varies inversely as the square of the distance from that center. But manifestly a more massive body will attract more powerfully than a less massive one, since it has a greater number of particles to attract with. Clearly then the earth must attract a body near it, or on its surface, more powerfully than the moon would attract the same body in a similar situation. But as we have just seen that the earth, or the moon, attracts as if its whole

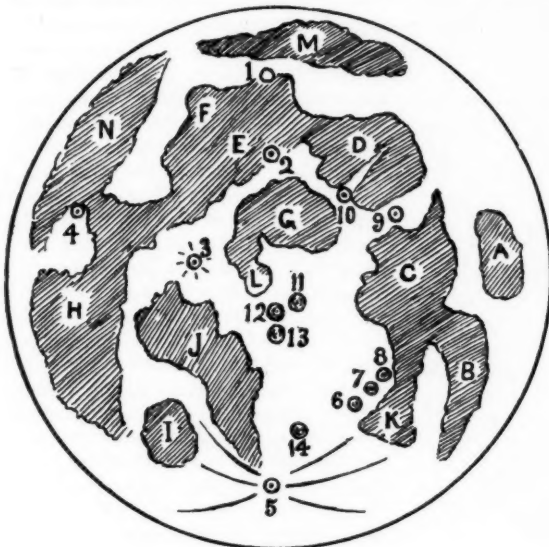


FIG. 1.

We have seen that the weight or mass of the moon is about $\frac{1}{80}$ of that of the earth, and that the earth's diameter is to the moon's diameter in the proportion of 7,918 to 2,163. Let us represent this proportion in round numbers by the decimal 3.66, which expresses the number of times that the moon's diameter is contained in the earth's diameter. Now with these two facts in our possession, that is to say the comparative mass and the comparative diameter of the earth and the moon, we can readily ascertain how much bodies weigh upon the moon, and knowing that we shall be able to draw some very interesting conclusions. The law of gravitation informs us that a spherical body, such as the earth or moon may be taken to be for

attractive force were concentrated at its center, and since a body at the surface of the earth must be farther from the earth's center than a body at the surface of the moon is from the moon's center (the earth being larger than the moon) it follows that this difference in the distance of the center in the two cases must be allowed for in comparing the amount of attraction at the moon's surface with that at the earth's surface. Accordingly, although the earth's mass is 80 times as great as the moon's it does not attract bodies at its surface 80 times as strongly (or which is the same thing, make them weigh 80 times as much). How much less then would the same body weigh on the moon than on the earth? We can answer

- A—Mare Crisium.
- B—Mare Fœcunditatis.
- C—Mare Tranquillitatis.
- D—Mare Serenitatis.
- E—Mare Imbrium.
- F—Sinus Iridum.
- G—Mare Vaporum.
- H—Oceanus Procellarum.
- I—Mare Humorum.
- J—Mare Nubium.
- K—Mare Nectaris.
- L—Sinus Medii.
- M—Mare Frigoris.
- N—Sinus Roris.

- 1—Plato.
- 2—Archimedes [ar-ke-mê'des].
- 3—Copernicus [ko-per'ni-kus].
- 4—Aristarchus [ar-is-tar'kus].
- 5—Tycho [ti-kô].
- 6—Catharina.
- 7—Cyrillus.
- 8—Theophilus.
- 9—Plinius.
- 10—Menelaus [men-e-la'us].
- 11—Hipparchus [hip-par'kus].
- 12—Ptolemy [tol'e-my].
- 13—Alphonsus.
- 14—Waltherus.

that question in this way: first we know, taking account of the moon's comparative mass alone, that the weight would be only $\frac{1}{80}$; but allowing for the difference in the distance from the center, which is in the same proportion as the diameters of the two orbs, or as 1 to 3.66, and squaring these numbers (as the law of inverse squares mentioned above requires) we find that, distance from the center alone being considered, the moon attracts in round numbers 13.4 times as powerfully as the earth. Combining this last result with the fraction $\frac{1}{80}$, which represents the comparative attraction due to mass, we get $\frac{13.4}{80}$, or $\frac{1}{6}$, very nearly. The actual attraction of the moon upon a body on its surface is then $\frac{1}{6}$ as great as the earth's attraction would be if the body rested on the earth's surface; in other words a man going from the earth to the moon would find after he got there that $\frac{1}{6}$ of his weight had been lost.

One very interesting result that follows

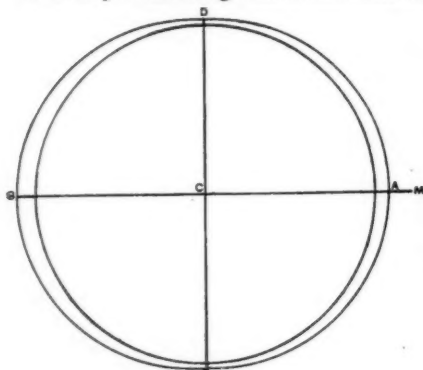


FIG. 2.

from the comparatively slight force of gravity upon the moon is that it enables us to understand how the gigantic craters upon the moon could have been formed by volcanic action. Upon the earth where each particle of matter weighs six times as much as it does upon the moon, volcanoes are able to throw the stones and lava that they eject to a height and distance very small compared with that attained by the enormous lunar volcanoes when they were in full activity.

THE MOON AND THE TIDES.

It is a matter of common knowledge that the principal cause of tides in the ocean is the attraction of the moon. The sun also causes tides but on account of its great distance its tide-producing force is less than that of the

moon in the proportion of 1 to 2.5, consequently we ordinarily think of the moon as the producer of tides. The mathematical analysis of the subject of tides is too difficult to be entered upon here, but a sufficient comprehension of the principle involved may be derived from consideration of Fig. 2. The circle represents a section of the earth through its center, and the ellipse surrounding it represents the surface of the ocean, supposed for the sake of simplicity to cover the whole earth. The moon is supposed to lie in the direction M. Although the moon must pull more strongly upon the near than upon the far side of the earth, yet, the earth being a solid sphere, the effect of the lunar attraction is the same as if all the earth's mass were collected at its center C. It is manifest that the moon's attraction is greater upon a particle of water at A than upon C, and consequently the gravitation of the water at A toward C is diminished. Therefore, the water, not being solid like the earth, tends to heap up, so to speak, under the moon. All the way from A nearly round to D and again from A nearly round to E, the moon's attraction is greater upon the water than upon the earth's center, the ratio gradually decreasing as D and E are approached, and so in the case supposed of an earth completely encased in water the hemisphere facing the moon would be drawn out into an ellipsoidal shape. Now consider the hemisphere on the side opposite to the moon. In this case the lunar attraction upon C is greater than upon a particle at B, consequently the water at B, as before, has its tendency toward C diminished, C being, as it were, drawn away from it, and again we have the water rising, and the same ellipsoidal figure formed on that side of the earth. It is clear that the tendency is to draw the water away from D and E and so at those points the tide is low. In fact the effect of the moon's attraction at D and E is to increase the tendency of particles there toward the center of the earth. The sun produces tides in the same manner as the moon but of less height. When the tidal influence of both sun and moon is united, that is to say, when they are either on opposite sides of the earth or on the same side (the first case occurring at full moon and the second at new moon) the tides are highest and are called spring tides. On the other hand when the sun and moon are situated at right angles with respect to the earth, as for instance if the sun in Fig. 2

were in the direction D while the moon remained in the direction M, then their tidal effects interfere, the sun tending to draw the water from A and B and heap it up at D and E, and the moon tending to draw it from D and E and heap it up at A and B. The result is that at such times the tides are lowest, and are called neap tides.

In consequence of the earth's daily rotation on its axis the crest of the tidal wave

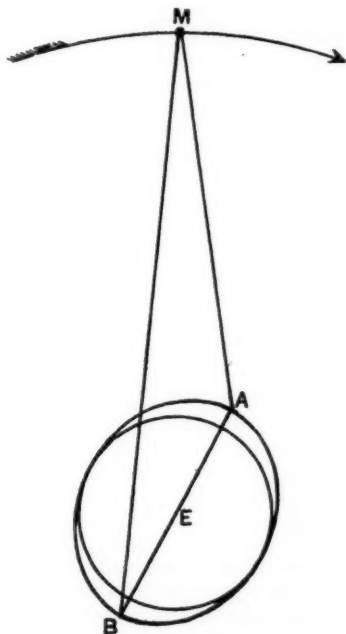


FIG. 3.

is not directly under the moon, but follows after the moon because the inertia of the water prevents it from instantly obeying the impulse of the moon's attraction. In the open sea the crest of the tide is two or three hours behind the moon in passing the meridian. Near the land the difference is often much greater than that, owing to the complicated effects of the shallowing of the water and the interference of the continents with the progress and direction of the wave. At sea the greatest height of the tide is about $3\frac{1}{2}$ feet, but when driven into narrow channels the water often rises to an astonishing elevation, as in the celebrated tides of the Bay of Fundy, where the height is no less than 70 feet!

End of Required Reading for March.

THE BIRTH OF THE MOON.

The most interesting development of the theory of tides in recent years is that due to Professor George Darwin, who has shown mathematically that the moon may once have formed a part of the earth, which was thrown off by centrifugal force at a time when the earth, being yet in a plastic or molten condition, rotated with extreme velocity on its axis. The separation having once taken place, the tides raised by the moon in the plastic globe of the earth, acted as a brake upon its rotation, which was gradually slowed down until it attained a period approximately equal to that which it now has. In fact the tides in the ocean even now tend to retard the earth's rotation but their influence is comparatively so slight that the effect will not be perceptible until after the passage of an enormous interval of time. The same tides which slowed down the earth's rotation, according to Darwin's theory, reacted upon the moon in such a way as to cause it to recede farther and farther from the earth until it attained its present distance. How terrestrial tides could drive the moon away may be seen from Fig. 3. Here let E represent the earth with very high tidal protuberances at A and B caused by the attraction of the moon M. It is clear that the attraction of the protuberance at A upon the moon must be greater than that of the protuberance at B because it is nearer. But the attraction of A tends to pull the moon forward in its orbit in the direction of the arrow, or in other words to accelerate its motion. Now by a well-known principle of celestial mechanics the acceleration of the orbital velocity of a body increases the body's mean distance from its center of revolution, and so the moon's distance from the earth is increased through the effect of the tidal protuberance which its own attraction raises upon the earth.

Of course when the moon was plastic the earth's attraction caused still greater tides upon the moon, and the effect of these, acting as a brake upon the moon's rotation, long ago reduced the time of the moon's rotation to coincidence with the time of its revolution, so that now, as we know, the moon rotates only once on its axis while revolving once around the earth, the result being that we always see the same side of the moon, the other side never being turned toward the earth.

A VENETIAN SUNSET.

BY CLINTON SCOLLARD.

*ON the bright bosom of the broad lagoon
Rocked by the tide we lay,
And watched the fading of the afternoon
In golden calm away.*

*The water caught the fair faint hues of rose,
Then flamed to ruby fire
That touched and lingered on the marble snows
Of wall and dome and spire.*

*A graceful bark, with saffron sails out-flung,
Swept toward the ancient mart,
And poised a moment like a bird, and hung
Full in the sunset's heart.*

*A dull gun boomed, and, as the echo ceased,
O'er the low dunes afar,
Lambent and large from out the darkened east,
Leaped night's first star.*

SINGAPORE.

BY THE REV. W. F. OLDHAM, D. D.

TO the southeast of Asia there stretches an Island Empire with which the traveling public is as yet unfamiliar, but which presents to the naturalist and to the curious traveler points of interest well worthy attention. This region has been known to traders and explorers for many centuries. Here possibly came the fleets of Solomon to purchase "gold and peacocks and sandalwood," for all these are to be found in this region; and as a crowning proof does not "Mount Ophir" itself rear its head at the southern extremity of the Malay Peninsula, while all along its base are ancient excavations, doubtless made for gold? Is this not sufficient basis for a new theory by some ardent archæologist? But whatever favor Solomon's fleets may have found with the inhabitants of this archipelago, later explorers and traders seem to have had a difficult time of it with the corsairs and pirates that infested the coasts, so that to this day

the name "Malay" smacks somewhat of a synonym for a sea-robber. The navigation, too, is very difficult and means of transportation from island to island precarious, so that only scientific explorers like Mr. Wallace, whose charming volume, "The Malay Archipelago," is very valuable, or luxurious travelers like the late Mrs. Brassey, who owned and sailed her own beautiful yacht, the *Sunbeam*, can spare the money and the time "to do" this romantic corner of the globe.

The Malay Archipelago covers a wide surface. It stretches from the west of Sumatra to the islands off the east coast of New Guinea, and from Siam on the north to Australia on the south. The land area is more than a million square miles, and as it lies in a mid-equatorial belt, being exactly bisected by the equator, the fauna and flora are of the gorgeous and exuberant quality of the tropics. The value of the trade products is large. The

larger islands, except Java, have immense areas yet undeveloped and promise large returns to millions of future immigrants, who, braving all dangers, shall reclaim the marvelously rich lands that are locked up in the wilds of Sumatra, of Borneo, of Jilolo, of a thousand other islands which wait for man to develop them. That immigrant will probably be the *Chinaman*; driven back from America, thrust out from Australia, the patient, industrious "sphinx-like sons of Sinim" are finding a rich and almost virgin land whose resources they can develop perhaps better than any race on earth. They are already to be found at all the main centers, their trading boats penetrate to the head waters of the rivers. They furnish the coolies to work the mines in the remotest interiors, their commercial sagacity finds play among even the least known tribes; and wherever they are received with any semblance of fair play they are proving themselves a most valuable factor in developing the resources and the trade of these multitudinous islands. To the observer it is very clear that the *Chinaman* is the Anglo-Saxon of the East, and when the "ultimate man" shall come, he may have a whitish skin and brown hair, but his eyes will be almond-shaped and a queue will hang down his back. Of this entire region it may broadly be said the great trading center is the port that gives its name to this article. Singapore, by its location and by its wise fiscal policy, has attracted to itself a large share of the trade of the entire archipelago.

Look at a map of these East India Islands and you will see a long narrow strait separating Sumatra from the mainland. At its narrow end lies the island of Singapore. Inconsiderable in size, measuring but thirty miles by fourteen, it commands the Straits of Malacca, and almost every ocean ship passing between China and Japan to the east, and Europe and India on the west, touches here. On the great highway of the world, of great value as a point of call, as a coal depot for war ships and merchant steamers, and above all as the great *entrepôt* where East India products are gathered for export to Europe, and European products are brought for distribution among the surrounding islands, Singapore is one of the commercial eyes of the world, and is of commanding importance in southeastern Asia. More than fifty years ago Sir Stamford Raffles,

a discerning officer of the East India Company, perceiving the great need of a suitable trading center, and observing the location of Singapore to be very desirable, bought the island and all the smaller islands within ten miles radius for a trifling sum from the Malay chieftain who was the nominal owner. The descendant of that chieftain is the present sultan of Johore, who rules the southern end of the adjacent Malay peninsula, and who is well known in London, where, during his frequent visits, he is feasted and lionized by all that circle to whom royalty in any shape is an object of absorbing interest, and royalty dressed in a sarong and carrying a jeweled Malay kris is simply adorable.

Even in that early day Singapore was a point of call for hundreds of Malay boats, as its name *Sing-ga* (to touch at) *pâra* (town) signifies. The English already owned the island of Penang, to these were added portions of the mainland at Malacca and over against Penang in "Province Wellesley," and a group of islands called the Dindings. These territories now constitute the British colony known as the Straits Settlements. At first they were administered as a dependency of India by the Governor-General, but are now a Crown Colony separate from and independent of the Indian Government.

The government is now administered by the Secretary of State for the colonies whose representative in the colony is a *governor*. The governor is helped in his legislative work by a legislative council which is partly elected by the tax-paying citizens and partly appointed by the governor-in-council, and has in it several officials, who are members ex-officio. This secures a majority for all legislation originated by the government and against any bill that may not find favor with the secretary in Downing Street; at the same time it gives the public a chance of at least criticising the action of the government through its chosen representatives, a right so dear to the heart of every Anglo-Saxon and one which even the Asiatic British subjects are rapidly learning to value.

How highly Sir Stamford Raffles valued the acquisition of Singapore may be seen by the following extract from the official letter written by him after its purchase.

I shall say nothing of the importance which I attach to the permanence of the position I have taken up at Singapore; it is a child of my

own. But for my Malay studies I should hardly have known that such a place existed; not only the European but the Indian world was ignorant of it. It is impossible to conceive a place combining more advantages. It is within a week's sail of China, still closer to Siam, Cochin-China, etc.,—in the very heart of the archipelago, or as the Malays call it, it is "the navel of the Malay countries."

What might in 1819 have seemed the enthusiastic description of the Father of the Colony seventy years of history have more than justified and Singapore is to-day the eye of southeastern Asia and one of those sparkling beads of commerce which are strung on the world-girdling necklace that hangs about the neck of England. The island of Singapore is very diversified in surface, studded with hills and with low, marshy valleys intervening. The hills attain no great elevation, Bukit Timah (hill of tin), the highest, being about five hundred feet high. In latitude $1^{\circ} 17' N.$ the climate is hot, but standing in the midst of the trade winds, the heat is tempered by sea breezes. There is therefore less suffering from heat here than in India or in a large part of China, but the steady temperature, averaging 82° , week in and week out, produces such a degradation of physical energy that European traders and officials find it necessary to return to a more invigorating climate at intervals of four or five years. The rain-fall is large, not that it rains very much at one time, but it rains the year through on an average of four days a week. This gives the island a peculiarly luxuriant foliage. The greensward is as rich and beautiful as in England, while bulbous plants, begonias, orchids, and ferns thrive and flourish extraordinarily. The coasts of the island are covered with palm trees, the hill-tops are thick with jungle. European settlers have reclaimed many of the lower hills with coffee-culture, and the patient, industrious Chinaman has filled many of the valleys and hill slopes with vegetable gardens, with pepper vines, gambier plantations, and acres of pine-apples.

The main settlement is at the southern end of the island where a harbor about five miles across bends in the shape of a horse-shoe. The water is shallow and vessels keep a half mile from the shore. On the east, however, is a deep channel along which are built most extensive docks which present continually a very animated appearance.

Here may be seen great ocean steamers flying the flags of all the nations. English war-vessels, French steamers, German ships, Dutch schooners, and an occasional tall-masted, rakish-looking tea ship, or frowzy greasy-looking oil steamer flying the stars and stripes. More interesting than the European vessels are the queer, odd-looking craft that creep into the harbor from China and from the Malay Islands; almost as broad as long, without any pretension to good looks, with all their appurtenances as awkward and clumsy-looking as possible, they creep along from island to island, never venturing far from the shore and safely accomplish journeys of thousands of miles, bringing their products of salt fish, timber, rattan, etc. Close by the docks are several Malay villages or settlements built along the sea-shore. The houses stand on piles and are connected with each other by a board walk. When the tide is in, the water flows under the houses carrying away all dirt and garbage but leaving a sticky ooze behind. The Malay has a constitutional dislike to work, so his means of sanitation are of the simplest. Over against the docks is one of the homes of the sultan of Johore surrounded by the dwellings of many of his retainers. A drive of two miles along a well-made road lined with great leafy trees brings you to the heart of the city. The city itself follows in the main the curve of the harbor and is exceedingly well built. The Chinese live for the most part in well built brick houses called "shop-houses" or tenements. On either side of the door-ways are long panels which bear inscriptions in red or gold letters, placed there by friends of the family, presentation tablets praying the blessing of the god of wealth. A covered veranda projects along the side of the street; these covered ways take the place of side-walks and in this very rainy climate are a great convenience, anticipating Mr. Bellamy's universal umbrella. The Europeans live in large houses surrounded by wide and well-kept grounds on all the little elevations to be found within a few miles of the business square. The custom house, the post-office, the government offices, the municipal hall, and large business houses cluster together, while near by stand the beautiful English cathedral (St. Andrew's), the well-kept cricket grounds with Sir Stamford Raffles' monument rising from their midst, and several European hotels for

the accommodation of the hundreds of travelers whom every mail steamer brings on their way around the world. In the very midst of the settlement is a round green hill, surmounted by a fort, which forms a beautiful background to the public buildings as seen from the sea. Indeed the harbor as seen from the island and the island as seen from the harbor are equally beautiful.

Singapore is an absolutely free-port, and the Custom House is merely for the suppression of illicit trade in opium and liquor. Of these two articles the government holds the monopoly. The right to sell is sold each year to the highest bidder at public auction. And here indeed is a very serious blot upon the administration of the government, which is easier to point out than to remedy. The opium farmer buys the exclusive right to sell opium through the island during the year. This opium is grown by the government in India and sold in bulk to the farmer. A certain maximum retail rate is set for the farmer. It now becomes his business to sell the largest possible amount at as large a price as he can secure within the limits set by law. The liquor legislation is somewhat similar. More than one-half the public revenue of the colony is derived from the sale of the opium and spirit farms. The colony therefore presents the very disagreeable spectacle of a British possession whose public revenues are largely derived from taxing the vices of its people, in a way, too, which enlists commercial cupidity on the side of promoting vice. Many of the leading officials feel this keenly but no one has yet been found to show how otherwise Singapore can remain a free port with a very small agricultural community and yet pay its municipal and imperial bills except by the introduction of a crushing income tax. The theory is, "tax vice and not industry." The difficulty is how to do so without making it somebody's business to encourage vice and making the government itself *particeps criminis*.

The population of this great Asiatic seaport is large and polyglot. Every steamer brings more people than it takes away and the yearly increment is large. There are probably about two hundred thousand inhabitants, two-thirds of whom are males; one need scarcely add that this betokens great commercial activity; while like all communities where men largely preponderate, Singapore does not take high rank in its morals even for an

Asiatic seaport. Here too often the ragged edges of civilized vice meet the most depraved forms of heathen immorality and the air is laden with moral malaria.

A wonderful meeting place of the nations is this thriving port. Stand at the corner of this street and in three minutes you may count as many as a dozen different nationalities,—Europeans from all Europe, Chinese of half a dozen types, Malays, Indians, Siamese. The medium of conversation among all these is Malay, which is a simple and very expressive language. In its purity the Malay has been called the Italian of the East, but it suffers terribly at the lips of this polyglot people, each of whom brings to its pronunciation some native disability, and by the time the Chinaman has turned its *r's* into *l's* and the Englishman has narrowed all its vowels and the German has thrown in a few awful gutturals and the Tamil from India has changed its *b's* into *p's* and every other nationality has played off its own vagaries, the Malay heard commonly on the streets of Singapore is only a far-off and base-born relative of the beautiful idiomatic language whose name it bears. Indeed there has grown up in the island a distinct patois known as the "Bá bá Malay," so named from the Babas (Straits' born Chinese) who have mingled Chinese, English, and Malay words into an utterly amorphous conglomerate, the despair of the grammarian and an object of loathing contempt to the aristocratic Malay.

So marked a commercial and social center as Singapore has necessarily attracted the attention of the great missionary societies. It is one of the main centers of the Malaysian missions of the Anglican Church under the direction of the scholarly and eloquent Bishop Hose. There is also a small Presbyterian mission in the island. Early in the '30's the American Board opened a mission in Singapore but it was merely as an encampment at the gates of China and so soon as China itself was opened to the Christian propaganda, these missionaries were taken up and sent on to the Celestial Empire. About six years ago the claims of the vast region to which Singapore gives access were seriously considered by the Methodist Episcopal Church and a small but vigorous mission was entered upon. The most striking fact about this mission is the rapid creation of a great boys' school whose methods and policy are unique and therefore may be of interest.

The usual policy with foreign missions in their infancy is to open a school and by entreaty and persuasion, and sometimes by rewards and petty bribes, to induce a handful of the poorest children to venture into the mission school. In course of time prejudice weakens, numbers increase, and the school flourishes, but the process is slow and the material is usually of the meanest kind that the country affords. The higher classes are meanwhile estranged and deeply prejudiced against the missionary. If they are also to be reached, some other line of action must be adopted. This was the theory of the Methodist mission at Singapore. The missionary saw that there was room for a high grade English school. He visited the Chinese merchants and others and enlisted their co-operation in the erection of a school for the training of their children. These men heartily indorsed the movement and the unwonted sight of prominent heathen Chinamen building a school for a missionary and then filling that school with their children, during the last five years has been an object of curi-

osity to religious travelers. The generosity of the Chinese has been remarkable. In all, more than fifteen thousand dollars have been contributed by these men to the work of this Christian mission. The school has grown to be one of the largest and most influential in southeastern Asia. Standing at the gate of China it is destined to affect greatly the better class of Chinamen along the Chinese coast, and its influence upon the Malay Islands in course of time will be as marked as that wielded by the Roberts College in Constantinople over southeastern Europe. Meanwhile the work of direct evangelization among all classes is pushed with great success and few missions of like years have such fair prospects as the Methodist mission which represents the American churches in Malaysia. Any traveler who reads this sketch will be welcomed at the American Mission School, which is a large, commodious two-storied house standing amid beautiful grounds with doors ever open to any American pilgrim who may seek its hospitality.

THE FAIRY TALES OF PERRAULT.

BY ARVÈDE BARINE.

Translated for "The Chautauquan" from the "*Revue des Deux Mondes*."

TWO hundred years ago a French Homer took possession of heroes as celebrated as Ulysses and Agamemnon, but whose history had been preserved up to this time only in the memory of simple minds and of children. He related their adventures in a series of little popular epics which are works of genius. Under his pen these dream-like stories took on the seeming of reality; shadowy phantoms were transformed into living and not-to-be-forgotten figures. He created types of character immortal as Don Juan or as Hamlet; less grand, indeed, since his personages are called Cinderella and Blue Beard, but they still preserve about them from their long stay in legends a perfume of mystery and an exquisite poetic savor. He knew how to do honor in nursery tales to the imagination of the people of centuries ago. Whether he has stated precisely the oral tradition, or whether he has added some literary ideas or details taken from the life of the seventeenth

century, he has altered so little the original sense that modern science has thought it has discovered in his recitals a reflection of the thought of primitive humanity and has recognized Aryan divinities in the "Ass' Skin" and the "Sleeping Beauty of the Woods."

He did this work as a pastime, and almost as an anonymous writer, not being quite sure that it was worthy of an academician to write as under the dictation of Mother Goose. It was she, however, the venerable gossip, who led Perrault to honor. It is to her that he owes his immortality, and not to his poem "Saint Paul," nor to his "Illustrious Men," nor even to "Parallel Between the Ancients and the Moderns." The day on which that French Academy, to which he feared he was lacking in respect when signing his "Puss in Boots," wished to pay him high homage, it did not ask for a eulogy on Perrault, but for a eulogy on the "Fairy Tales" of Perrault.

No man ever appeared less fitted by nature to retell ingeniously things difficult to believe. He had three brothers, all of the same turn of mind as himself, but even more irreverent in such matters, all born with the gift of parody, curious regarding new ideas, possessed of a passion for understanding all things, gay, active, the most honest men in the world. In their youth three of these four brothers had amused themselves in writing a travesty on the sixth book of the *Æneid*, which called forth great shouts of laughter from its few readers. Nicolas, who afterward became a theologian, a doctor in the Sorbonne and a Jansenist, wrote the verses with the help of Charles; and Claude, to whom the Louvre is indebted for its colonnade, illustrated the manuscript with designs in India ink.

It was only a boyish trick and Charles was at the time a mere school-boy, but he never entered any further into the intelligence of the ancients than he did in this work. The soul of antiquity did not reveal itself to him. He never had a just sense of heroic poetry because he did not comprehend heroic times. He understood too well the of the beauty palace of Versailles and held it too high in his admiration to place great value on the nuptial chamber constructed by Ulysses with great strokes of his ax. He had too profound a faith in the incomparable merits of the cultivated century in which he lived, to interest himself in the two civilizations which struggled under the walls of Troy and which seemed to him two nations of barbarians. The young author of the burlesque *Æneid* became naturally, while following his inclination, the leader of the moderns in their famous quarrel with the partisans of the ancients.

It seems difficult to think of one worse prepared to speak ingenuously of ogres and fairies. Perrault had, besides, passed his sixtieth year when he took it into his head to become their historian, and was too far away from the happy age in which one half believes in them for him effectively to recall his memories. He was then in great danger of writing reasonable fairy tales, or would have been if he had not had so great a love for children. This love was his salvation.

It has been said that he wrote these "Tales" conjointly with his little son, Darmancour, under whose name they first appeared; that thus is to be explained the sin-

gular and delightful mixture of the wisdom of the old man and the candor of the child, which so astonished Paul de Saint-Victor and seemed to him such an enigma. The anecdote is certainly true, and there needs to be added to it that the comrades of the little Darmancour were young listeners who sat with heads stretched eagerly forward, with eyes brilliant and expectant, while Perrault observed upon them the effect of his marvelous stories. "They can be seen," he wrote, "in sadness and despair when the hero or the heroine of the tale is in trouble, and they shout for joy when the time of good fortune has come."

The tenderness of Perrault for childhood was mingled with a charming respect for it, which led him to divine the secret wants of young souls. He felt intuitively that the liking of children for the marvelous is the precious germ which expands later into the flower of poesy and of faith, and for fear of strangling it with a sacrilegious hand he carefully guarded himself from cutting out too freely the supernatural in the legends. He contented himself with simply purifying the chimerical in the old popular recitals; he tamed the monsters and the animals to which the savage and the countryman commonly attributed magical powers, and which played so great a rôle in the old stories. He metamorphosed these creatures into fairies.

In the time of Perrault the fairies remained true to their ancient duties as ministers of the Fates. It was indeed they, the cruel arbiters, who spoke through them, when they assembled around the new-born child in order to predict its future and make it their gifts. Favorable or fatal, these gifts were the decrees of Destiny, and it was difficult to escape their influence, even with supernatural help. The young fairy of the Sleeping Beauty of the Woods could not save the princess, but only lighten her misfortune. "I have not enough power," she said, "entirely to undo what my elder has done." Perrault has shown himself here, as in all essential points, the faithful guardian of tradition. He has preserved in the fable its original meaning.

He was less scrupulous regarding the details. It was he himself who chose the gifts made at the baptism of the Sleeping Beauty. Her story is, that the king and queen had neglected to invite to the christening dinner an old fairy whom they thought dead or be-

witched. She entered suddenly, thoroughly vexed that they had slighted her.

Meanwhile the fairies in the story began to lay their gifts before the princess. The youngest gave her beauty; another the spirit of an angel; a third bestowed upon her grace of manner; a fourth said that she should be a perfect dancer; another that she should sing like a nightingale; and still another that she should play upon all musical instruments with the highest degree of skill. The turn of the old fairy having now come, she, stepping forward and trembling more from anger than from old age, said that the princess should pierce her hand with a spindle, from the effects of which she would die. Fortunately there remained yet one more fairy who had enough power to change death into a sleep of a hundred years.

The above is Perrault's part of the story. Tradition alone, or, rather, public opinion embodied in tradition, furnished the last two fairies and their strife. The old one is readily recognized. She is the ever present mar-joy at the banquet of humanity. She is variously named, predestination, fatality, heredity, and she is never invited to the feasts, but she always comes; nothing is ever asked of her, but she always brings her gift; she is the mysterious power by which man is directed toward some fixed fate which often causes him an indefinable horror.

As to the last fairy, she represents the help from above, the only means by which can be dissipated this nightmare of the inexorable.

Perrault has applied to all of his stories the process which enables one to see in them an example, an illustration. He always introduces a marvelous adventure into a little picture of familiar scenes and manners, so that it is brought down to earth and fixed in time. Before his time the events were described as occurring no one knows when, and in some unknown land. His personages have the appearance, the passions, the prejudices of the present. They enjoy and suffer as living people. They are like ourselves; they are ourselves. In exchange for their vague attributes as mythical phantoms, Perrault gave them the sovereign gift, life,—a life intense and tenacious, such as the great realistic writers of his century knew how to give. This is his stamp of genius. He deserves for it a modest place just behind Molière and La Fontaine, those men who poured upon

men and beasts this sacred ray of life with a royal prodigality.

In order to estimate Perrault at his true value it is only necessary to glance over the crowded lists of heroes whose exploits fill the printed collections of stories made in these days by zealous erudites. They are gathered from the east and the west, the north and the south, and many of them relate things more extraordinary, more difficult, more attractive to the imagination than anything told of the heroes of Perrault. But for all that they are not celebrated. All those beings whom Perrault has left unnoticed remain strangers to the crowds. No one knows their appearance nor their name outside of the corner of the earth where their tradition is preserved. The most ignorant person will say of a jealous man, "He is a Blue Beard." The greatest scholar will not say of a rustic Figaro, "He is a Fanch Scouarnec." He knows that no one would understand him unless he addressed a Bas-Breton.

Perrault took all the persons about him as models for his actors. He made to pose his friends, his neighbors, the great financier over the way, the country people whom he met in his walks, the nobility whom he saw on a visit to Versailles. Several among them can still be seen to-day. Blue Beard is one of those suddenly enriched men who flourished to some extent in the time of Louis XIV. but whose race has so prodigiously multiplied in our own time. We elbow him every day in our society, this "gilt-edged man" whose every movement seems to give a sound of jingling coins. Every thing glitters in his house as in that of the old Blue Beard. He has the same important manner of saying, "My strong coffers, where I keep my silver and gold." He marries, like his famous predecessor, a young woman of quality without dowry; and most likely he, too, causes her to regret it.

In this story also, Perrault causes the reader to see plainly through the drama a frightful thought; this time the thought that all our actions follow us through life. One will perhaps recall how George Eliot was impressed with this idea, and how she reiterated it in her writings. Many generations before that illustrious novelist devoted so large a part of her work to setting forth this idea, an old tradition had stated and solved the question in the scene of the story where the dis-

obedient woman tried in vain to wash clean the enchanted key. When the blood-spot was removed from one side it appeared on the other. The door of the forbidden cabinet had been opened; no power could make it appear that this had not been the case. So all our actions follow us.

All; and it is a terrible thought! Good or bad, reparable or not, they rise up behind us and march in a long file which constantly grows larger; obstinate and often importunate companions, whom we in vain strive to chase away. No effort, no repentance, no anguish, has the power to suppress a single one of them. They have a life of their own outside of us, independent of us, and they escape us for eternity, bringing forth consequences which lead to other consequences, and these to still others, and so on as far as the mind can conceive. George Eliot left her characters bound fast with the chains whose links they themselves had forged, believing it was not possible to break them. Perrault remembered that there was some mercy for the sinner, and the wife of Blue Beard was saved in spite of her fault.

"Puss in Boots" takes us to the house of a king who is a brave man, simple, paternal. Arrogance and ceremony are unknown at his court. On his drives, he offers a place in his carriage to those on foot. He even lends them, if there is need, some of his own clothing. His fault is, that he loves the bottle too well. As a result of this his ideas are often befogged; and once when in this state he offered his daughter as wife to the son of his miller. That one hastened eagerly to marry the princess immediately, before the king should recover his senses. It was to the tricks of a cat that the miller's son was indebted for his good fortune.

Little Tom Thumb, of nursery fame, is another representative of the *parvenu* class, who mounted to position and power under Louis XIV., encouraged by the king, and who even invaded the court, to the great indignation of Saint Simon. Suddenly enriched he occupied himself in placing in high positions all of his family. He bought newly established offices for his father and his brothers, and in that way he settled them all and at the same time put himself in good favor at court. He had before this passed through cruel scenes. He was a dwarf, miserable, and so silent that he had the air of an idiot, and everybody ill-treated him. So that

this turn in the tide of his affairs is most satisfactory to young readers.

This realism in Perrault singularly increases the value of his stories. It transforms them into historical documents such as are seldom met with in the imaginative literature of his times. One could easily name several of his characters who dared to invite the reader's interest to the affairs of a family of butchers or millers. The lower ranks of the people counted then very little in literature, and it was one of the great novelties of Perrault that he introduced wooden shoes into salons under the shelter of the brocaded mantles of the fairies. The powerful sympathy for humanity, which breathes in his book, the very large part which he has given to humble lives to play, justifies all the high encomiums of it.

It seems as if his heroes are never to be left in peace to enjoy their immortality. No honor has failed them. Editions in all languages have made them the friends of the children of the entire world. Artists have used their highest skill in painting their portraits. A host of writers, by imitating them, have tried to robe themselves in the rays of their glory. And our generation has reserved for the stories still greater homage, though a rather perilous one. They could not fail to draw to themselves the attention of the scholars who have carried to such an extent their studies of popular traditions. These students of mythology have here discovered so much, that they threaten to overwhelm the legends with a mass of commentaries, notes, prefaces, variations, scholiums, and exegeses.

These persons have all asked the characters of the tales whence they came, over what road, and what they had done on the way. But those addressed make no reply. Seeing them so obstinately silent, the scholars speak for them and their replies cause a great confusion. Grimm, André Lefèvre, and several Englishmen say they came from the Aryan country; Benfey and Cosquin from India; Husson, from different lands; Andrew Lang, the St. Thomas of popular mythology, says that no one knows any thing about it.

Then these scholars ask the voyagers what they did in their unknown birth-places. This time the latter make short replies. The wolf declared to Mr. Husson, that in those far away times he was the sun devourer, and that he occupied himself in eating Aurora draped

in the red gleams of morning. He added that the grandmother was the old yesterday. Pouffe, the little dog of the Sleeping Beauty of the Woods, told Mr. Lefèvre that he was none other than Saramâ, the dog of the Rig-Veda which seeks the dawn. Tom Thumb confided to Mr. Gaston Paris that he had been the postillion of the Great Bear, where his place is still marked by a very tiny star. The ass in the story of "The Ass' Skin," told Mr. Hasson that he was the fog behind which Aurora cast off her shining robes, thus escaping the pursuit of the sun. Cinderella, who does not yet wish to put on airs, has not told the full history of her slipper, but she breathed a Sanscrit word to Mr. Gubernatis which has served him to build up an imposing genealogy.

There is a feeling to-day on the part of many that it would be better to banish fairy tales from the reach of the young. They fear that when so much liberty is given to the imagination it is unfitted to deal accurately with the stern realities of common life. Because this question has been raised Perrault

counts among his readers to-day more bald heads than he had last century, and perhaps fewer curly heads. I imagine, if he should return to the earth, he would be less flattered than saddened. He was the good Perrault for everybody, but more so for the little boys and girls than for his confrères.

The world is yet a hard one for the humble and the unfortunate whose labor is arduous and whose joys are poor and rare. There is a cruel tendency to narrow their thought. It is repeated to them on all sides that they must be satisfied with the barest necessities of life. Before this anguish their hearts become empty of love and of poetry, become hard and dry, and are ripe for a utilitarian philosophy.

Whoever stifles the imagination of a child, commits high treason against humanity. Whoever kills superstition and romanticism, kills with the same blow faith and idealism. It is the glory of Perrault that he has been one of the great benefactors of the world by being in this particular the benefactor of childhood.

A CHURCH IN CHICAGO.

BY THE REV. CLARENCE T. BROWN.

THE history of Plymouth Church, Chicago, illustrates the value of small beginnings. In 1853 it was organized with a membership of forty persons,—a body representing far more conscience than wealth. They put on record as one of the reasons for the organization of the church, "A desire to be united under a church polity which would secure to the majority the right to carry out their own acts of discipline and benevolence; and that would be free from all ecclesiastical connection with the sin of slavery."

Such a manifesto in 1853 meant criticism from all the conservative and "safe" members of society. The common epithet, "nigger church," which the young Plymouth carried for a number of years, did not draw financial support, but it drew men who were willing to make sacrifices for their convictions. An early New England Abolitionist by the name of Weld once said to Wendell Phillips, when he was wondering whether he could get a room in Chicago to speak in, that Plymouth Church had always been true to

her name, and that if he could get no other place, he was sure Plymouth Church would be open to him.

It had among its early members men who were willing to give and feel it. One man who had recently lost all his fortune, subscribed five hundred dollars toward a church building, "to be paid as soon as he earned it"; he earned it and paid it and more. Others mortgaged their homes to raise money to pay their subscriptions.

Its policy from the beginning has been to build for the future, and to do something for other causes than its own.

A church which had been in debt from the beginning, and had recently sustained a heavy loss in the death of a number of its most liberal supporters, could not escape unhurt in the panic of '57. In 1862 the church was compelled to give up all its property and begin anew, find a new location and build its house of worship. In spite of these serious embarrassments, Plymouth was one of the first churches to send a contribution of a hundred

dollars to the Sanitary Commission. In 1868 while still struggling financially the church put three thousand dollars into a mission on Clinton Street, where for several years a number of its members under the leadership of Dr. J. H. Hollister labored faithfully until the work became self-supporting.

The very few veterans who remain, see in the great activities and wide-reaching influence of the Plymouth of to-day, abundant justification of the generous policy which they adopted.

The church debt has long since disappeared, but the policy of widening the stakes continues in full force.

The manner in which this debt was liquidated illustrates the vigor and push which have characterized her methods. The insurance company which held a mortgage of sixty thousand dollars, refused when asked to reduce the rate of interest. The church rather than continue paying the same rate, determined to pay off the debt; in sixty days the amount was raised, and the church cleared of all indebtedness.

The same vigorous spirit characterizes the work of the church in all its departments. "The Ladies' Aid Society" last year, in addition to its regular contributions to missions and other benevolent causes, gave five thousand dollars to build and furnish a cottage for the "Illinois Industrial Training School for Boys."

This society has added to its labors of benevolence and charity the charm of a literary interest. Under the leadership of the pastor it has had at its meetings, from week to week, a critique and discussion of the best new books from both sides of the sea. It has given particular attention to the poets. Such an interest at times has been aroused by the Wednesday afternoon discussion that the topic has been carried over into the regular Wednesday evening prayer-meeting.

The annual income of the church from pew rentals is about twenty thousand dollars. In addition to this sum and the regular collections for the various benevolent societies of the denomination it has been the custom of the church for a number of years to make a special contribution at Easter-time for the support of its own missionary and benevolent causes in the city. The amount given annually is about five thousand dollars. Of this sum three thousand five hundred dollars are used for the support of the Doremus Mis-

sion located on Butler Street near 31st Street in a part of the city sadly in need of Christian help and influence. For this work the church has built a commodious brick chapel used for preaching service and Sunday-school on Sundays, and for a large kindergarten and industrial school during the week; and an additional large room has been fitted up for the juvenile department of the Sunday-school and for a free reading room.

For this work the church employs a pastor and kindergarten teachers; she also sends to the Sunday-school thirty teachers and officers, and to the industrial school on Saturday forenoons about twenty teachers.

The pastor, the Rev. Doremus Scudder, who is a member of the "National Prison Reform Association" and other organizations interested in sociological questions, is seeking in this field to give a practical solution to some of these sociological problems. His experience, both in this country and in Japan, gives him special fitness for this important task.

On Saturday forenoons a sewing-school and "kitchen-garden" are conducted in the parlors of the home church.

In addition to the thirty teachers at Doremus Mission the church furnishes about seventy teachers and officers every Sunday for the Sunday-school at Armour Mission.

These two Sunday-schools have their sessions in the afternoon. The home school meets in the morning before the church service. The church and Sunday-school are kept in close and vital relations. The superintendent, Mr. C. M. Hotchkin, holds constantly before teachers and pupils one aim, that of confessing Christ and entering the church. Last year twenty from the Sunday-school united with the church.

The church prayer-meeting is always largely attended, and is characterized by a marked measure of spiritual power. Dr. Gunsaulus never fails to be present at this meeting—often traveling hundreds of miles to meet his people on Wednesday evening.

The pastor announces that any who desire religious counsel may meet the Prudential Committee at the close of the prayer-meeting.

The church employs a lady visitor who co-operates with the pastor and deacons in their work for the poor and the sick of the parish.

For several years there has been in the church an organization of young men known as "Plymouth Club," organized by Dr.

Scudder, who served as its first president. This society has done some excellent literary work. In the fall, a subject is chosen for consecutive study during the winter. One year, for instance, it was "The Puritan Movement in its relation to American History." The meetings are devoted alternately to this line of study, and to a general literary program. Once or twice a year they have a "ladies' evening"—always a pleasant literary and social occasion. The members of the club take it upon themselves to look up any young men who come to the church as strangers, invite them to their Monday evening meetings, and afford them the means of making acquaintances in the church. The club also manages and publishes the church paper, *The Plymouth Review*, a monthly of twelve pages, containing a sermon by Dr. Gunsaulus, papers prepared by members of the Plymouth and Niké Clubs, and the general church news. It is quite a model in the way of a church magazine, and has a large circulation, going to absent members, missionaries, and subscribers in many parts of the world.

When Dr. Gunsaulus came to Plymouth he felt the need of a society which should be to the young women what Plymouth Club was to the young men. This idea met with an enthusiastic response when presented to the young ladies. A society was at once formed with the classic title, "Niké Club." It has a membership of about one hundred and twenty-five, and gives its meetings alternately to art and music. These young ladies have gone very carefully over the field of Italian art—preparing critical papers on masters and pictures, using the stereopticon in illustration, listening to lectures by special students in this department, and having access to many collections of engravings, etchings, paintings, missals, coins, and vases. They have also availed themselves of the best musical talent in the West, and have given some of the finest musical programs ever heard in Chicago.

The pastor's library at his study in the church, a large and thoroughly sifted collection of the world's best books, is always open to the members of these clubs.

These two societies do not in any way interfere with or detract from the interest of the work of the "Society of Christian Endeavor," which here as almost everywhere, renders enthusiastic service to the Master's cause.

We come now to the most interesting feat-

ure in the history of Plymouth Church—the pulpit. A worthy line of preachers has occupied it,—the Revs. J. M. Davis, N. H. Eggleston, Joseph E. Roy, J. R. Shipherd, H. D. Kitchell, Lewis E. Matson, Wm. Alvin Bartlett, C. H. Everest, Henry Martin Scudder, Frank W. Gunsaulus. Plymouth Church has a thousand members, but the congregation which greets the pastor every Sunday taxes the utmost capacity of the audience room,—about sixteen hundred.

It is an audience in which there are always many strangers attracted thither by the growing reputation of Dr. Gunsaulus as a pulpit orator of rare brilliancy and power.

No sensational devices are ever employed, the pastor rarely even announces his subject; and he who enters the doors of this church may calculate upon a sermon at least three-quarters of an hour in length. The length of the sermon is determined by the nature of the theme rather than by the dictates of the clock. The congregation is made up of what Emerson called "eloquent hearers,"—eloquent because they always come with high expectations.

There are always many young people in the congregation. With his attainments as a student of history and philosophy, Dr. Gunsaulus combines that brilliancy of imagination, eloquent speech, and fine enthusiasm, which render a speaker attractive to young people.

There are two questions to-day to which the church must sooner or later give practical answers. The first is, How shall the church command the respect and allegiance of the restless intellectual activity of this transition period? The second is, How shall the church command the confidence of the masses?

Plymouth Church recognizes these two problems and is seeking their solution.

Toward their solution she is willing to contribute—what is sometimes so jealously withheld—a large share of her pastor's time and strength. Dr. Gunsaulus, through his pulpit, his books, and the lecture-platform, has gained the hearing and commands the respect of a very wide circle of thinking men, both within and without the church. These men cannot all come to Plymouth Church, but in a very real sense they constitute a spiritual and intellectual constituency of Plymouth's pastor.

Plymouth Church recognizes this second constituency and incorporates it within her

parish, so to speak. She says to her pastor, "We shall not insist on pastoral calls, while there is need anywhere of an eloquent and commanding voice; go wherever your words are needed for inspiration, and we bid you Godspeed." This policy identifies Plymouth Church with every great social and moral question of the Northwest and cannot fail to make the answer to our first question easier for others. Acting in this same spirit the church seeks to keep in touch with the work of the colleges.

To the second question this church has recently given a very generous and practical answer.

The building is located on Michigan Avenue, near 26th Street, in the heart of one of the most desirable residence sections of the city, but the "neglected" classes are not up there.

One Sunday last fall Dr. Gunsaulus told his people that he had a confession to make: he had been to the theater on Sunday—to several of them in fact. He had found them all thronged, filled with people who, if they thought of the church at all, wondered why she had all her sanctuaries so very far away. These conditions, he said, constituted an imperative duty for somebody. He saw in them an opportunity which he dare not disregard. The church caught his spirit and responded most earnestly to his proposal. His plan was to hold meetings Sunday evenings down town in Music Hall. This is centrally located, has an attractive audience room and a magnificent organ. The expenses of the hall would amount to about twenty-five hundred dollars for the season. This expense the church assumed.

The results of the meetings, which were undertaken promptly, have exceeded the most sanguine expectations.

The first service was held October 13, 1890. Although the night was dark and rainy, Music Hall was filled; the main hall and galleries will accommodate about three thousand people.

This first audience was not composed of quite the people whom Dr. Gunsaulus had hoped to reach; there were too many regular church-goers, although there were doubtless many present who heard, that night, the first sermon in years.

Before opening the service Dr. Gunsaulus made a brief statement of the object of the meetings, which, he said, were for the benefit of those who had no regular place of wor-

ship, and were not for those who were attached to churches. "I must," he said, "request those who are church members to leave the seats to be filled by those who are not. I would rather have one hundred people here who belong to no church than to have one thousand who have churches of their own which they might attend."

The music was of the thoroughly religious sort and of the highest order. Although the singing is largely congregational, yet the musical service is made just as fine as possible; the church undertakes—and successfully—to furnish music that shall excel any given at the theaters, which always offer their best programs on Sunday evenings.

On the second Sunday evening for an hour before the time set for the beginning of the services, thousands of men and women surged and swayed in the mass of humanity that impeded traffic on State Street. Inside, every seat was occupied and every inch of standing room was taken.

The audience differed from the one of the previous Sunday night in this, that the regular church-goers were very few. The very pointed request made by the preacher at the previous meeting had evidently taken effect.

It was a significant and inspiring scene; three thousand of the bone and sinew of the great pulsating center of Chicago waiting to hear the broad, grand principles of Christianity from the lips of the preacher.

The press and the people seem to have caught the spirit that planned these meetings and to have fallen into line with wonderful appreciation and enthusiasm.

The audiences at the succeeding services have been of this same general type. A significant feature one evening was the presence of a large number of boys, waifs from the street; a section of good seats is always reserved for these boys.

The increasingly large number of people who cannot gain even standing room at these services, and the inconvenience of having to go so early to the hall in order to secure a seat, seem to constitute a necessity for a larger hall. Dr. Gunsaulus has been urged to go to the Auditorium, but as his chief desire is for spiritual results rather than a large crowd, he has hesitated to take this step.

A large number of Plymouth people are always present at these services ready to talk with any who may be desirous of religious conversation. An after meeting is contem-

plated. Others meet at the home church on Sunday evening, and while the services are being conducted at Music Hall, hold a prayer-meeting.

It is possible that if more attempts of this sort were made, there would be less likelihood of a repetition of the incident in New York where the name of Christ was applauded and the name of the church was hissed.

No one can estimate the influence and results of even one such service, where the devout song and the pleading prayer, and the earnest, manly preaching of the truth hold for an hour the attention and the heart of thousands who have no church home.

In the judgment of many wise observers, Plymouth Church and her pastor have given a new and permanent impulse to the religious progress of Chicago.

DR. KOCH AND CONSUMPTION.

BY J. P. HASSLER, M. D.

CONSUMPTION, or phthisis, or tuberculosis, is a disease of every time and country, of every zone and climate, and in its ravages spares no age nor sex, rank nor condition. Always considered practically incurable, its victims have recognized in its presence the messenger of fate, in its hollow cough, the voice of their doom. No other malady makes such havoc with human life, or in any measure approximates its bills of mortality. For the two hundred and fifty millions of Europe its death-rate is one million persons annually; for our own country two hundred thousand; and, taking the world over, it is estimated that one in seven of all people born into it is destroyed by this disease. No wonder then that the announcement of a possible cure awakens the interest of the civilized world. The discoverer of such a remedy would achieve a higher place in the gratitude of all nations and of all times than even Jenner himself; and, by common assent, would be accounted the greatest benefactor the human race has ever had.

Of the intimate nature and character of the disease, or of its causes, there has been little positive knowledge until a quite recent date. In 1865 it was learned that rabbits and guinea pigs, if inoculated with tuberculous material, contracted the disease in a few weeks, with the usual fatal results. A few years later it was found that the disease could be communicated to dogs, sheep, calves, rabbits, etc., by combining tubercular matter with their food; then, also, by mixing with their food and drink, the expectoration of consumptives; and still later it was discovered that dried tuberculous matter, if pulverized

and blown into the air which they breathed, or with an atomizer thrown into the trachea, or windpipe, also conveyed the disease to the inferior animals. These experiments were considered ample to establish the existence of a specific virus, or contagious principle, to which the disease owed its origin, but the nature of this virus continued to remain a mystery.

About ten years ago great improvements were made in microscopes, which thereupon began to unfold secrets that hitherto had lain concealed, and almost to reveal new worlds. By improvements in construction of lenses and better illuminations, also by the use of aniline dyes as staining re-agents, and by new methods of treating cultures, bacteriologists were able to isolate and identify various members of the germ family that had not previously been differentiated. They further succeeded in establishing the relations of each particular germ to the disease in which it is found, and even established the identity of certain diseases that before had not been considered closely related.

In due course, the microscopic organisms peculiar to cholera, diphtheria, tetanus, typhoid fever, anthrax, and some other affections, were isolated and carefully described so as to be easy of future identification. The success of bacteriologists in this direction justifies the expectation that they may yet discover the specific germ that probably characterizes every infectious disease. In the domain of surgery, the process of suppuration, and the pyæmia and septicæmia, usually termed "blood-poisoning," that follow wounds, are known to be due to the previous activity of bacteria; and the success of mod-

ern wound-treatment, which consists largely in the exclusion of all infecting germs, is one of the marvels of the age. In the year 1882, Dr. Robert Koch, of Berlin, discovered a new vegetable organism, rod-shaped, its length barely half the diameter of a blood corpuscle, composed of a single cell, to which he gave the name *bacillus tuberculosis*. After years of careful investigation he satisfied himself that this germ was the *fons et origo* of our familiar disease, pulmonary consumption. He found that this specific bacillus was always present in tubercular products, and always absent in non-tubercular. That it was uniformly present in the sputa, or other excretions of consumptives, and as uniformly absent in those non-consumptive. That the disease was communicable from one person to another, and that the medium of communication was the bacillus. That it was likewise communicable to the lower animals by inoculation with the bacilli, and as readily conveyed by cultures that had passed through several generations outside the body as by the original germ. Multiplied experiments of this sort convinced him—now recognized as the foremost bacteriologist of the age—that these bacilli were themselves the exciting cause of tuberculosis; that they were not merely “concomitant products,” or “facts of coexistence,” nor yet the resultant of spontaneous generation. He further contends that these infecting bacteria have qualities of form and organization that segregate them from molds, fungi, and the lower algae, and from every other micro-organism; that they are themselves organized and living germs of fixed and constant species, each able to multiply its kind, but never self-produced, yet maintaining an isolated and independent existence, and preserving their characteristic properties for ages. Searching the arcana of nature, therefore, for diseased processes the microscope declares the unseen world to be the analogue of that which is seen; that with things invisible as well as those visible there is no life self-originated; that every cell is from a pre-existent cell—there is no spontaneous generation anywhere.

The views of Dr. Koch have won acceptance generally among pathologists in the medical profession, the only notable exceptions being in Paris, although even there, Pasteur, the author of the “germ theory,” is in professional sympathy with the great German of Berlin.

Stimulated by his discovery, Dr. Koch proceeded by manifold experiments, to ascertain what substances would destroy the new bacillus, or at least prevent its further development. The agents which proved most effective were the essential oils, certain aromatic compounds, among which he names *paratoluidine*; certain aniline colors, mercurial vapors, compounds of silver and gold, especially of gold with hydrocyanic acid—the cyanide of gold arresting the development of microbes outside the body, in the strength of 1 to 2,000,000. These agents, however, failed to check their growth within the body, but finally he succeeded in forming a chemical compound that rendered the lower animals proof against inoculation with the bacillus tuberculosis, and also stayed the progress of the disease in those previously infected. Here was the ground of a new hope for humanity, since the action of drugs in many of the lower animals is quite similar to their effect on man, and henceforth our patient investigator conducted his experiments with the higher race.

What is the “lymph,” so-called? For sufficient reasons, Dr. Koch prefers, as yet, to keep his own secret. When his remedy has been duly tested by men who have his confidence, its effects duly chronicled, and its proper place in therapeutics determined, he will publish his formula. To do so now, or prematurely, would be to offer a premium to charlatans who would be the first to rush upon public attention and to go to and fro through the earth seeking whom they might devour. Professor Koch has recently disclosed in general terms the composition of his famous fluid. It is announced to be a glycerine extract from a pure cultivation of tubercle bacilli. It is not claimed that the bacilli themselves are injected, but a curative substance extracted therefrom, whereby any danger of inoculation with tuberculosis is surely avoided. The minute analysis is not given, so that physicians will be dependent on the Berlin laboratory for supplies, for some time yet.

A degree of disappointment followed this disclosure, especially as Dr. Koch speaks of mineral salts that enter into the composition of the fluid, the number and character of which he fails to indicate. It is a recognized principle of medical ethics, that any discovery, or improved method of treating disease, becomes at once the common right of the profession everywhere; and no one, without

a sacrifice of position, can appropriate such new treatment to his own exclusive use. Medical men are sometimes accused of narrowness because of their hostility to all patent or secret remedies, but their opposition is grounded on the principle that every improvement in the healing art becomes of right the property of all, and must be made known, for the benefit of suffering humanity. That Dr. Koch will do this at the right time, and of this he must be allowed to judge, his own high character is sufficient pledge.

As to the remedy itself, we are told it is a brownish, transparent liquid, not readily decomposed, but if exposed to the air, or diluted as is customary before using, bacteria develop in it, rendering it unfit for use. The liquid may then be sterilized by heat, but the process weakens the solution and after a time it becomes inert. Given by the mouth it is without effect, hence it is always administered hypodermically with a syringe that substitutes a rubber bulb for the usual piston, so as to guard still more against infection and to avoid abscesses at the point of puncture. The Germans make the injections under the skin between the shoulder-blades and in the lumbar region as points least liable to local reaction, and as yet no abscesses have been reported.

A peculiar feature of the fluid is that human beings are much more sensitive to its influence than guinea pigs, which have been chiefly the subject of experiment. A given dose had no apparent effect on a guinea pig, while one-eighth the quantity intensely affected a full-grown man. A quarter-drop, as an initial dose, acts powerfully on a man, but not at all on a guinea pig. Professor Koch, not afraid to take his own medicine, injected four drops of a ten per cent solution into his upper arm. In three or four hours there were contractions of the limbs, much lassitude, a desire to cough, and difficult breathing. These symptoms grew in intensity, and in five hours he had a very severe chill, the shivering lasting nearly an hour, with nausea and vomiting. The lassitude continued for several days, the arm remained painful and red, but the temperature became normal the next day.

The smallest dose to produce effect on an adult person is one-hundredth of a cubic centimeter, or one-sixth drop of the 10 per cent solution usually employed. Given to a

healthy subject this dose causes but slight lassitude and pains in the limbs and a rise of less than two degrees of temperature. But administered to a consumptive person the general reaction is greatly intensified. There are first chills, then high fever, the temperature reaching at times 106°, pains in the limbs, cough, dyspnea, exhaustion, sickness, and vomiting, with a pulse reaching 140 or even 160 a minute. In some cases there is a jaundiced skin and an eruption like measles. The attack continues for twelve or fifteen hours, and the next day the patient feels comparatively well. Such is the general effect when the patient suffers from tuberculosis in any of its forms in the bones or joints, in scrofulous glands, lupus, or the lungs themselves, although in the latter, the symptoms are much more pronounced. To this class, therefore, only a tenth of the usual dose is first given, repeated daily until no reaction is observed, when the quantity is gradually increased until, in about three weeks, five hundred times the original dose can be borne without inconvenience.

What is the mode of action of the new agent? It is to be borne in mind that Dr. Koch does not profess to kill the bacilli in our bodies. These germs live and develop on moist surfaces and cannot be forced to quit their abode, except by breaking up their habitat. He aims at the destruction of the tissues wherein they revel. "What the fluid destroys," he writes, "is the tubercular tissue; this defines its limits as a remedy."

It has no effect on dead tissues, such as the cheesy matter of tubercle, or on necrotic bones; and is equally without effect on healthy lungs, or in a body without taint of disease. Yet it is supposed to search out tuberculous tissue everywhere, and upon this spend its destructive energy, allowing the organism subsequently to eliminate the destroyed portions and with them the fateful germs. The bacilli may survive in the dead tissues for a while, and might invade the system again at contiguous points, before their elimination could be accomplished, hence the necessity of repeating injections to provide against such re-immigration.

What are the practical results? In the forms of tuberculous disease visible to the eye, as lupus, white-swelling, and scrofulous glands, the changes are so marked and rapid that any theory of faith and hope in explanation cannot be entertained. In lupus

particularly—which is an ulceration of the skin usually situated on the face and liable to be mistaken for cancer by the multitude—the improvement is so positive, the facts are so numerous, and the witnesses so eminent as to justify but one conclusion, that the results are due to the injections—that they are logically and truly *post hoc, ergo propter hoc*.

In lupus, after treatment, a secretion oozes upon the surface, dries and forms a crust which in about two weeks falls off, leaving a sound and healthy cicatrice beneath. Sometimes this result is reached from a single injection; in others with a history of many years, three or four injections effected a cure. In this disease the experience at Berlin was most gratifying. Many cases seem to have been cured, and there was marked improvement in nearly all. After a time, this class of patients would not respond to the injections, giving grounds for belief that the malady had been eliminated. One case suffered a relapse, its subsequent history is not reported. Should Dr. Koch's remedy prove valueless for every thing else, its known efficiency in lupus would vindicate its right to live.

Many cases of scrofulous glands and tuberculosis of the bones and joints were treated, and are still under observation. A few were not much improved; many showed much amelioration in the symptoms, and some cases of absolute cure are reported. Of necessity time and surgical assistance will also be required to repair injuries to bony structures. In enlarged glands the injections promise to be specially serviceable in aid of diagnosis, as these are often distinguished with difficulty from cancerous tumors.

Finally, as to pulmonary consumption proper: If this is but another manifestation of a given disease, the remedy that is effective in the visible form, ought to be also in the invisible. If lupus and phthisis are products of the same morbid agent, as the microscope declares, it is a reasonable deduction that they are amenable to identical treatment, and such seems to be the verdict of clinical experiment. It was soon learned that the remedy was too powerful and dangerous to be used in the advanced stages of the disorder, so that such cases were early rejected. But in such as were not far advanced, the result was of much promise. Fräntzel's first eight cases of this sort

showed a gain of weight in all, improvement in the characteristic features, and more or less complete disappearance of the bacilli. Among his first cases, Levy dismissed three as cured of incipient phthisis. This was confirmed by Bergmann, Gerhardt, and others, all men of ability and high character. They unite in saying that after the first injection the cough and expectoration increased somewhat, then gradually diminished, and, in most favorable cases, ultimately disappeared. The sputum becomes less purulent, and grows mucous in character, the physical signs are less marked, the night sweats cease, fever disappears, patients begin to look better, there is a gain in weight, the appetite returns, in some instances becoming voracious, and in from four to six weeks the morbid symptoms have vanished. The cures are called "provisional," as the disease may recur. Dr. Koch insists also on the best possible hygiene and the restorative treatment usually urged. In this regard the time of year has been unfavorable, and the crowded hospitals of Berlin not typical health resorts. In spite of all, English physicians report better results than those first promised by Dr. Koch. In this country experiments are proceeding very deliberately. If results are less striking, they may be due to excess of caution. Koch claims that the more rapid and intense the treatment, the more rapid and safe the cure. In the main our physicians corroborate the German testimony, viz., that the remedy is contra-indicated in advanced phthisis, in tuberculosis of the brain, and in severe laryngeal tuberculosis; that it shows decisive power and efficacy in external forms of tuberculosis and in the early stages of pulmonary consumption. It is not becoming to reproach the man or the remedy because its efficiency is limited in consumption, to the earliest stages. This, of itself, would be a great gain to the world and wreath Professor Koch's name with imperishable honor. If the future shall confirm hope in this regard, then the unfortunate victims of a dire disease will seek relief on its first approach, and thenceforward, there need be no advanced cases. Koch has shared jealousy, criticism, and ridicule, so did Jenner and Galileo and Copernicus; and so will every one who overleaps his time and stands at once among the revealed facts and truths of the coming century.

THE QUEEN OF THE GIRONDE.

BY IDA M. TARBELL.

THE roofs of Paris are silvered by moonlight. The streets under the softening influence of night and weariness are quiet. It is a vastly different Paris from that of to-day—this Paris of 1763. Tall, stiff houses arise on all sides. The narrow streets are unpaved, unclean, unlighted, deserted save here and there by noisy revelers from whom the few belated foot passengers shrink. Cabriolets driven fast and furious dash by, splashing mud right and left. Now and then one of these "one-horse booby hutches" knocks down a man or child and kills him, but nobody gives the matter much attention.

Stop here at the heart of Paris—the point of its busiest life—the Pont Neuf crossing the Seine where it closes after opening its bosom to receive the Ile de la Cité. Just there where the famous bridge makes an angle with the quay on the right side of the island, stands one of the tall houses. An upper window is open and from the casement leans a young girl. She is not more than nine years of age, but her face as she looks toward the north is kindled with the fire and purpose which one might expect to see in the face of an artist who had reached the culminating point of some great conception. Her head is nobly poised. Her blue eyes now dark and intense swim with tears. On the floor beside her lies a little book. It is a copy of André Dacier's Plutarch. All the Lenten season she has been reading it. Devout Catholic as she is, she has even carried it to church in the guise of a prayer-book, and while the priests chanted their *aves* has read of Greek and Roman.

This is by no means her first reading. Already she has devoured an odd medley of books, the haphazard collection of an intellectual household. But Plutarch! this is a new thing. Shakspeare found in the little volume the fire for Julius Cæsar, for Coriolanus, for Anthony and Cleopatra. It begat in Rousseau the "Social Contract." That little book is to impregnate Charlotte Corday with a daring which will make her brave the command of the eternal God. The child at the window has discovered in it the divine dream of noble minds—Republicanism.

There is nothing one would think in the family or surroundings of Manon Phlipon, for so the little girl is named, to induce elevation of mind. Her parents—well, Lamertine calls them amphibious—a cross between peasant and bourgeois. Her father is a vain and clever man with a talent for making money at his engraving and enamel painting and by handling jewels; her mother is a serene and gently dignified woman, of such goodness and wisdom that she inspires a perfect love and devotion in her little daughter—the only child of seven left her.

The ambition of the father and the wisdom of the mother led them to give Manon advantages unusual in her circle. She had masters in singing and dancing. She learned to play the guitar and the violoncello. Her father taught her engraving and designing. She studied Latin. She went to church, learned her catechism, confessed her sins. Into every thing she entered with a complete abandon. Her fervid nature knew no moderate emotion. Did she read? "I became Eucharis for Telemachus, Erminia for Tancréd." Did she go to field or wood? Her whole being was absorbed in that forest passion which characterizes reflective and ardent natures.

Religion was the deepest sentiment of her heart. The time of her first communion drew near. The solemnity of the step filled her imagination with awe, her heart with fearful rapture. She besought with tears to be put into a convent to prepare herself by a year's meditation,—an appeal which her parents granted.

From such a childhood a rare womanhood was possible. At eighteen we find that the promise has been fulfilled. Form, face, and manner are characterized by grace, unconsciousness, vigor, mobility. A remarkable equipoise exists between her character and her conduct. She has ceased to be a good Catholic, for her intellectuality prevented her long accepting such doctrines as the damnation of all the world outside of the church and of papal infallibility, but she still "goes to confession to set a good example to her neighbors and not to distress her mother."

She has read all the great philosophers, Diderot, D'Alembert, Raynal, Malebranche, Descartes, Voltaire, Spinoza, Helvetius. Into each she threw herself completely. She was a Stoic with the Stoics, a Materialist with the Materialists, an Atheist with the Atheists. Her purpose in thus abandoning herself to the system of each was to comprehend each fully. The result was a philosophy, wise, broad, and kind. No amount of philosophy ever uprooted her belief in and dependence upon God. In her girlhood struggles with love she appeals to the Divine. In her womanhood when she is alone with nature she finds in communion with a Supreme Intelligence a deep and abiding satisfaction. At the end of her life she repeats, *Dieu juste, reçois-moi!*

Her intellectuality does not absorb her emotions. But she has found a safe outlet for them. In her convent days Manon formed a passionate girl friendship. Sophie Cannel, her friend, lived at Amiens, and from the time that the girls parted until Manon's marriage, a voluminous correspondence was carried on. Every thought, every wish, every beat of her heart, Manon poured out to Sophie. The tenderness, the exquisite sentiment, the passionate longing of these letters is unexcelled in any love letters of the world. It was a friendship on her side which faithfully fulfilled Plato's love vision.

Lovers, of course, were many. Her "Memoirs" contains an amusing catalogue of these suitors. There were her masters who all fell in love with her—one even going so far as to have a wen removed to recommend himself to her favor. There was a butcher who showed his heart's devotion by sending her juicy steaks when she fell sick, a jeweler looking for a third wife, and other tradesmen of the neighborhood. There was a doctor, too, to whom her father, now getting a little irritated at Manon's aversion to suitors in general, came near marrying her, and would, had he not himself been too officious in the doctor's affairs.

She had no thought of marrying a man for a home. Had she lived with Plutarch and the philosophers to sit her evenings out with a drowsy spouse whose only ideas were of his shop and Paris street gossip? In all the cortège only one seems to have touched her fancy, Pahin de Lablancherie. He had some claims to intellectuality, but she idealized him to an unreasonable degree. After a

rough love passage, she was effectually cured of her illusion by learning that he was known in his circle as *the lover of the eleven thousand virgins!*

But this beautiful period of her life is ending. Her mother dies. Her father, always a weak man, soon consoles himself with a mistress and falls to squandering his money. Manon tries to recall him. But, poor child, the unequal contest can end only in failure.

In these troubles she devotes her leisure to study and writing. She pours out her thoughts to Sophie. She prepares a set of reflective papers, *Mes Loisirs*. She corresponds with many eminent men of the day, but she allows nothing to interfere with the duty at hand. To her always the highest virtue was to do the evident thing. It might be commonplace and irksome. But was it not her duty, and to do one's duty was it not to reach the heights of philosophy and to ally one's self with the Infinite Right which governs the universe?

Rousseau has been molding her mind, and from the *Nouvelle Héloïse* she has received exalted ideas of marriage and motherhood. And so it comes about through the irksomeness of her life, and her belief that every woman ought to wed, that when after an acquaintance of four years Roland de la Platière, a man of good family, some twenty years her senior, austere in mind and manners, learned in exact science, plain in person, careless in dress, rasping in voice, asks her to be his wife, she consents.

M. Philpon comes in at this juncture in a very disgraceful way. He has squandered Manon's dowry, and now he refuses M. Roland as a son-in-law. This is the last drop. Manon writes Roland to dismiss his suit and goes to a convent to live. For six months this goes on. She visits her father weekly and mends his clothes—the last service which he now permits her.

Roland writes her—but does not rescue her. In spite of this cold-blooded treatment when he does come, and finds her fresh and blooming and brilliant as ever, he renews his suit, and on February 4, 1780, they are married. Years before she had written in referring to her father's importunities that she marry, "What I want is not a condition, but a *man*. I will die rather than prostitute my soul in a union with one who does not understand me." Roland is a good and

true man—but how little he understands her! And she? In her philosophizing she had reached the conclusion that in marriage one party always gives himself for the good of the other. In the elevation of her soul such a sacrifice was glorious. She could do it then honestly—for she had never loved.

During the next nine years of her life we find in Mme. Roland an almost ideal wife and mother. After leaving Paris her home was in Amiens, and here she was united with Sophie. Roland, however, was imperious and exacting and requested his wife to drop the Cannets—which she dutifully did. She devoted herself to him completely, giving all her splendid vigor to copying his notes, arranging his papers, and helping on his work.

In 1784 they removed to Lyons where with the skill of a diplomat she managed a household made up of such explosive elements as an austere husband long out with his family, a brother-in-law who possessed an exasperating piety, and an aged mother-in-law of irritable and domineering temper. By some strange magic she made and kept harmony among them. Her household cares were large. She kept always with her the "prattler full of mischief," little Eudora, her only child, whom, good disciple of Rousseau that she was, she had braved French custom and nursed herself. She spent hours in her husband's cabinet, copying and compiling. "To work with Roland became as natural as to eat with him."

There was little time for study, but from 1782 to 1792 she carried on a vigorous correspondence with various young men of sentiments and principles similar to her own. Among them were Louis Bosc, Bancal des Issarts, and François Lanthenas. It is from her letters to the first that we know most of her life at Lyons. More charming letters could not be written. They sparkle with fun and raillery. They contain taking bits of description of home life and matters. They sometimes burn with eloquence, again show a tinge of coquetry.

In this correspondence her strong interest in public affairs develops. The condition of France was deplorable beyond description. In Lyons in 1789 Mme. Roland saw twenty thousand people daily fed at public expense. The abuses in the court, the church, in all departments of public administration had reached the limit of folly and excess. To cure

all this Mme. Roland had one dream—Republicanism. When the States-General was assembled in 1788 she watched its acts with keenest interest. Many of her letters to Bosc and Lanthenas at this time were used for articles in the more radical Parisian journals. When the National Assembly began its work in 1789, her interest intensified. A Declaration of Rights and a new Constitution! Surely France was saved. But the Assembly disappointed her. She declared that the Declaration of Rights was "garbled," and that the Constitution was a "poor piece of patch-work."

In February of 1791 Mme. Roland had the joy of going to Paris, her husband having been sent from Lyons to represent the city's interests before the Assembly.

She began at once to attend the clubs and the sessions of the Assembly. Brissot de Warville, a leading Republican and journalist, had been in correspondence with the Rolands and had used many of Mme. Roland's ideas in his journal. He came to see them. Soon others, attracted by the learning and integrity of the man, by the beauty and brilliancy of the woman, and by the unadulterated patriotism of both, gathered at the house each week. Among her visitors were Robespierre, Buzot, Petion. Mme. Roland soon had the leading Republican salon in Paris.

She declares that she never said any thing in these gatherings of men. "I knew what suited my sex"—but she managed to hold absolute sway. Her platform was clearly defined. It denied the divine right of kings and the justice of a privileged class. It proclaimed the rights of the people and even the right of insurrection. "It is a cruel thing to think, but every day it is more evident that we are retrograding through peace and that we will be regenerated only through blood." Many of her measures appeared at this time before the National Assembly, her friends being inspired to believe in them and to dare to present them by her enthusiasm and eloquence.

At the end of six months Roland's mission was ended and they went back to Lyons. The National Assembly soon dissolved. In October the Legislative Assembly, with a much younger and more radical membership, gathered. The Rolands decided to go to Paris for the winter. Once there Mme. Roland immediately became the center of a

Republican salon and of the party of the Assembly known as the Gironde.

What was the Gironde? It was a body of men dominated by pure republican principles, recognizing the brotherhood of man and the universality of the principles of liberty and justice, and so elevated in sentiment and enthusiasm that they could discern no obstacles in the way of realizing their ideals. Such men illumine a century now and then. They purify it; it suffocates them. They give it their spirit; it destroys their bodies. The Girondes were not politicians. They were incapable of compromise. They had the vacillation of the idealist when he encounters the tools of politics and of society, and is driven to choose something. They had, too, the proud self-confidence and obstinacy, which is so irritating to men who cut and trim their consciences, and sell and buy back their souls as self-interest or party-interest dictates. But they were eloquent, young, honest, noble. They fulfilled the Republican ideals of the people and the Assembly, and the party came into power. Brissot was its leader, and through his influence Roland was called to the Cabinet as Minister of the Interior.

The situation with which they had to cope was this: a bankrupt monarchy with a king in semi-bondage; a court hostile to the people; a people starving for bread and maddened by the vision of a country where plenty and freedom prevailed; an Assembly of diverse opinion; a surrounding continent disgusted with the anarchy of the French, sympathizing with the king, and preparing for war against the people.

Roland entered the Ministry with hopefulness. Mme. Roland practically went in with him. He believed at first that a reconciliation with king and court was easy and certain, but Mme. Roland would have none of it. She had an opportunity to make friends of the class represented by Dumouriez, who was a member of the Ministry—those who were for the constitution, the king, peace, order, but she suspected Dumouriez of self-interest and intrigue and kept aloof. One of her ideas which the Ministry had adopted called for a camp of twenty thousand men to protect Paris against the foreign foes and traitors within. The king did not accept it. Mme. Roland wrote a letter of exhortation and warning to his majesty, which her husband had the temerity to present in

his own name. It caused the overthrow of the Ministry.

Roland became more popular than ever by his fall and after the tenth of August, 1792—the effect of which was to strip the king of his authority, to make him and his family prisoners, and to summon a new national assembly, the Convention—was re-called to the Ministry.

The Gironde after the tenth of August was ready to stop. Insurrection had done enough—put the government in the power of the people's representatives. Now was the time to form a solid republic. But how? The foreign enemies of France were closing around her. Terror had seized the people. Suspicion was rampant. Worst of all there had arisen a mysterious tribunal, the Commune, which arrogated to itself the power of saying who were traitors to the country and of punishing them.

The frightful September massacres follow. Hundreds are killed without fair trial or judgment. Now if ever is Roland's time. To force order and justice is the only hope. This is no time for platitudes, but he gives the country words, words, words—never deeds.

The Gironde did demand the punishment of the parties guilty of the September crimes. They demanded order. But they had not reckoned with their host. When they preached the divine right of insurrection they preached it as to men like themselves lofty in purpose, pure in soul. They forgot that the same fire which kindles in a noble heart inspiration to virtue and courage may awaken in a cruel breast a very holocaust of fury and crime. When they had prepared the tenth of August, they had prepared the Commune.

In the Convention the Gironde was opposed by the party known as the Mountain. Through one man only was there any possibility of union between these elements, Danton. But Mme. Roland hated Danton. He inspired in her an uncontrollable physical repugnance. She believed him cruel. She mistrusted his motives. She refused to treat with him. Thus the only man who grasped the situation and could have helped the Gironde to victory was driven from an alliance with it.

There was another fact which, I believe, did no little to strengthen Mme. Roland's implacable attitude toward Danton. In the turmoil and woe of these fearful days there

somehow had been born between her and Buzot a love whose intensity and purity never faltered. They had no right to love? both were married? They had no right to yield and neither ever did. To love? God must be the judge. To her he was the incarnation of the Republican spirit, the only man in the Gironde who thoroughly appreciated her ideals and who had the courage to carry her measures into the Convention. The elevation of the experience only made her more incapable of political union with Danton.

Between the Mountain and the Gironde there soon became open war. Marat had in his room in those days a map of France flanked by a brace of pistols and above it scrawled in bold letters—*LA MORT*. It was the insignia of the Mountain. "A white Grecian statue," Mme. Roland, was painted on the banners of the Gironde. They could not meet each other for they did not understand each other.

There was one inevitable end. On the 22d of January, 1793, Roland resigned. In April the expulsion from the Chamber of twenty-two of the Girondists was demanded by the Commune. To go or to appeal to the country was the alternative. The latter seemed to the accused perilous to the public safety. "Fling us into the abyss and let the country be saved!" cried Vergniaud. On the 22d of June they were imprisoned, on the 31st of October executed. The remainder of the party were proscribed. A portion remained in the city to show their confidence in the people. The rest, among them Roland and Buzot, escaped to endeavor to raise an army in the departments and by union with sympathizers in the city to abolish the Commune, restore order, and reinstate the Convention.

Their enemies frustrated their attempts. One way only remained—to unite with the foreigners—but this was treason. They preferred defeat.

And where was Mme. Roland at this time? On the 31st of May, 1793, she was arrested and imprisoned. "In that black wreck of things" the five months she spent in prison are one serene, unsullied spot. Her life of meditation, of devotion to duty, of fidelity to ideals, now shows wonderful fruits,—elevation of spirit, gentleness, courage. Nobility is not an impulse, serenity is not a mood, unswerving faith is not a spark. These things come into being like the worlds, by

the struggling of whirling elements, the selection and the adjustment of the atoms of life.

Her cell became a temple. Vile women grew quiet in her presence. She received unwonted favors. Flowers and books were allowed her. "With these," she declares, "I forget the injustice of men, their folly, and their evil-doing."

She began her "Memoirs," that delightful book in which she traces her life with a naïveté, a relish, a lightness of touch, a brightness of spirit, incomprehensible in her situation. Now and then the narrative breaks for a comment:

"France has become a vast carnage of blood," is her cry as news of a fresh horror reaches her.

Again, "One is not sure of living twenty-four hours."

And again, "I am interrupted by the news that I am included in the accusation against Brissot,—I do not fear to die in such good company."

All her courage and serenity, her rational view of things, her contempt of death,—are they the result of philosophy alone?

In 1863 in a heap of soiled papers which a Parisian bookseller had bought for fifty francs from somebody's garret, were found letters written in prison by Mme. Roland to Buzot. They revealed a secret of her heart which had long puzzled students of her life, and they helped explain why in her prison she lived as one who had entered within portals of eternal peace and joy. She loved Buzot, knew herself to be loved by him. Within her prison waiting death she feels that she dares yield her heart to her love, that in so doing she can commit no sin against what to her is the highest thing in human life—virtue. The letters are veritable pœans of victory. Her bars free her. Her jailors are her deliverers. Death is her savior. The soul which has dared to assert itself in a pure love can face the Eternal fearlessly. It is to society that it cannot reveal itself. *Comprendre, c'est pardonner*. God understands. Society will not.

On the 9th of November, 1793, there was a little stir in the yard of the Conciergerie. The black death-cart had come for its passengers to the guillotine. In the prison a group of weeping men and women were embracing a stately woman whose smiles and

kindly chidings at their grief would seem to say that this was her marriage day. She leaves them at last and steps proudly out. Clad in white with her long black hair falling to her girdle, erect, serene, beautiful, she steps into the dreadful vehicle and is driven over the same quay on which a little below stands the house from which the young girl leaned. There is the same intense look in these blue eyes, the same divine purpose in this face. It is the little girl, now a woman and about to die for the principle born that night by the Seine,—Republicanism.

There is a cringing man in the cart, weeping with terror. She smiles at him until inspired by her courage he lifts his head and smiles back. At the foot of the guillotine she makes a last request of the bloody Sanson, to let etiquette go and spare her companion the misery of seeing her die. And Sanson,

a little shamefaced, consents. Then the ax falls. The beautiful head drops. Mme. Roland is free.

Six days afterward a little out from Rouen a peasant found a man sitting upright by a tree, dead. On a scrap of paper near by he read:

Not fear, but indignation, made me quit my retreat on learning that my wife had been murdered. I did not choose to remain longer in a land polluted with crimes.

It was Roland. He had taken his life.

In July, 1794, not far from Castillon, the bodies of two men half eaten by wolves were found. One was that of Buzot. He had lived in a vain effort to obey the commands of the woman he loved, to save his country. He had failed, and hunted by his enemies and hers, had died in misery and despair.

POLITICS AND POLITICIANS.

BY JUDGE FREDERICK G. GEDNEY.

IN considering the subject of this paper, one might with much pertinence go back to the creation of the world; for the origin and genesis of politics are reasonably traceable to the Garden of Eden. Consider the investigation made into that early Department of Parks, and see with what readiness Adam would have thrown the blame and misconduct on the other party, but in default of any other party, he threw the blame on Eve. It naturally will occur to you that the woman suffrage movement had its beginning at that time. In fact, one could go through the Old Testament and recount the battles, intrigues, jealousies, and schemings, the struggles of kings and princes, and see how much, very much, of politics figured therein; but here I must circumscribe the bounds, narrow the vista, and confine myself to politics and politicians as gleaned from my own limited experience and observation.

I can best illustrate the principles involved in my theme by placing the eligible portion of my readers in a very uncomfortable position, i. e. by making them candidates for a political office, for that is by far the best way to get political experience. When I was a candidate for public office years ago, an editor of a trade journal called upon me and wanted

my picture for his paper, and all he asked for his trouble (for he said he really wanted to see me elected), was my photograph and fifty dollars, both of which I gave, he assuring me that this expenditure would elect me beyond all question, as the people among whom his journal circulated held the balance of power. I waited eagerly for the journal. It appeared. My mother failed to recognize the likeness, which was a good piece of evidence that it was bad. I had two rivals in the field, and their pictures were also in the same edition, more or less mutilated. I read the flattering allusions under my counterfeit presentment, and after glancing at the cuts of my opponents, read the comments on them, and found to my amazement that their virtues were lauded to the skies, the inference being that they were superior to any other candidate. Meeting my journalistic friend a few days after my election, I upbraided him for his singular course; whereupon he said, "My dear boy, don't be angry. I knew you would be elected. I wanted to let the other fellows down easy."

As the campaign proceeds, life becomes a burden. Newspapers charge you with all sorts of crimes, and the people who read

your denial and have not seen the charges think of course that there is something wrong. Your door-bell will have an Indian ghost dance until it drops down from sheer exhaustion, and committeemen, with their hats on, will smoke in your parlor. Oh, the insincerity of politics! It is quite impossible to find a man who voted for the defeated candidate, or one who voted against him if he is elected. People will rush up and say, "Glad you were victorious; we voted for you." And you may find that they resided out of your district, and could not possibly have voted for you.

After Mr. Tilden was elected, I attended the theater with him, and as we entered the box, a murmur of recognition ran through the house. As some one called the Governor's attention to it he said, "Ah, yes, I am the fashion just now, but how soon they will applaud the other fellow!"

A man ceases to be the fashion when he ceases to be in power. While holding a responsible office his dress, habits, utterances, all are the subject of criticism more or less favorable, but once out of power he is forgotten. An ex-president, who so poor to do him reverence! His arrivals and departures are without a chronicler. It is the old story of kings during their reign fawned upon and flattered by the bended knee, by the incense of courtiers, yet knowing the hypocrisy of it all.

Campaign-speaking has always borne an important part in politics. Quickness of response is a glorious thing in a stump speaker. Sometimes when one is facing an audience, in the full tide of oratory, a smart chap will cry out, "How about this, that, or the other thing?" And the crowd will join with him to your discomfiture and away goes all your argument, blown to the winds by some silly catch-word of the campaign. Colonel Ingersoll was completely crushed once. "What has Christianity ever done for me?" ejaculated the great agnostic. "Well," said a little old woman in the audience, with a falsetto voice, "it has kept you from being Governor of Illinois." Daniel Dougherty is a graceful political speaker, and one continually thinks what a fine actor he would have made, and yet he is not proof against such disturbing influences. Colonel Fellows is an admirable orator, abounding in good humor, seldom distracted. At a stormy state convention where he was struggling to have his delegation admitted, a brass band burst into the

hall, playing airs from "The Mikado." Not at all nonplussed, after the band ceased he said, "I am much obliged for the musical suggestion. 'Here's a pretty state of things,' keeping us regularly elected delegates from taking our seats." Turning those musical airs to his advantage had a better effect than any argument he could have made.

The pet names and devices that are used in campaigns as applied to politicians are full of suggestiveness, as "Old Hickory" to General Jackson; in his political campaigns miniature cotton bales were toted about in processions to recall his gallant fight at New Orleans. In our day we have the "Bald Eagle," of Westchester, as applied to the shining caput of General Husted; the "Tall Sycamore of the Wabash," to Senator Daniel Voorhees, of Indiana. During the last campaign the shop-windows were adorned with pictures of one who was styled the "Old War Horse of the Democracy," and one gentleman undeservedly was hailed as the "Wicked Senator."

At a meeting held in a flourishing New York village, the speakers were Judge Coxe, a local candidate for assembly, and myself. There was a band which rattled the windows before the speeches and at intervals, and it brought up the rear at the close of the meeting. After one has delivered a political address many times, it gets to be like speaking a piece at school, the same old story. I had been speaking with Judge Coxe night after night for nearly three weeks. On the night in question the candidate for assembly spoke first. He desired the attention of the audience, he said, for a few minutes. They evidently did not hear him although he kept on calling, and would not be coughed down. At last he quit the platform. The band then took a fresh start, and they made the most of it; three pieces, three encores, and at a quarter of eleven Judge Coxe began his speech. His speech, did I say? No, not his speech, my speech, word for word, gesture for gesture; he had not only committed every word, but my very mannerisms as well. No one enjoyed it more than he did. He seemed in excellent spirits, and he would turn to me and smile whenever he thought he had said some of my good things extraordinarily well. He concluded; the band played "Marching through Georgia," until they were out of breath. It came my turn to speak. What could I do? It was a quarter of twelve o'clock.

I could only murmur that the lateness of the hour prevented me from detaining the good people, but some other time I might speak to them. Then the band ironically played, "Some Day," and the music floated over Mohawk Valley at midnight.

Perhaps, after all, the funniest thing was the fact that, just as the meeting was breaking up, a tall, round-faced chap lifted himself up and said, "Mr. Chairman, I move that the thanks of the meeting be given." (Here we bowed our heads expecting the usual vote of thanks to the speakers was about to be given.) "I move you, sir, that the thanks of this meeting be given to the Utica Brass Band for the beautiful tunes it has played this evening." He evidently had music in his soul.

The famous debate between George William Curtis and Mr. Conkling at Rochester will never be forgotten by those who listened to it. The enemies of Mr. Conkling held the patronage of the national administration. The majority of the delegates to the convention were hostile to him. They were provoked at his attitude on certain questions, and a vote was about to be put, which would have pledged the convention against him. He arose and advancing down the aisle toward the presiding officer said, "Not yet, the question, Mr. Chairman," and there followed one of his most ringing speeches. He tore every argument made against him into tatters, and won the convention. Though belonging to the faction pledged against him, and thoroughly mad at every thing he said, I was so completely carried away by his oratory that I jumped upon my seat, with others, and cheered, while the vote decided the question against us.

If perchance, my readers, with all your campaign work you are elected to office, be assured your happiness is but transitory. You may have places to give, but thereby comes perplexity. For every appointment, you make twenty implacable foemen for the remainder of your life. Men spring up on all sides to claim the offices. It is ruin if you appoint this one; annihilation if you do not appoint that. Fitness for the position rarely enters into the controversy. Shortly after my first election to a justiceship, upon my telling General Arthur that the duties of the new position were less perplexing than that of making the appointments, he said, "Yes, office holding in New York City would be relieved of nine-tenths of its trouble if the officials had no places to give."

After a political campaign the effort to get position taxes the fertility of invention as well as the patience and persistency of the applicant.

I remember an instance that occurred while I was acting as an under-secretary for a Collector of the Port of New York, which illustrates this idea. It was shortly after the Rebellion, and the demands of the soldiers who had taken part in the war were very large. One day the Collector said to me that he was going to appoint to a certain place a man who day after day sat on one of the anxious seats.

"Forward the name of Captain Blank to Washington," said the Collector.

Somehow I distrusted Captain Blank, and I said to him: "Captain, by the way, whose letters of indorsement did you bring to the Collector?"

"There is one from General Burnside," he said; "he was around to see the Collector about me."

"Did you serve under Burnside?"

"Oh, I was thar with him; Oh, yes, I was thar."

"What was your regiment?"

"Well now, I just disremember, but Burnside knows it."

"What brigade were you with?" said I somewhat sharply; "you must certainly remember your general."

"Well, let me see, I think his name was Rhoddy, yes, General Rhoddy."

Well, as Rhoddy was a general in the Confederate service, Captain Blank could hardly get office as a Union soldier. Yet in the main, he was right, he was down there with Burnside, and not exactly with him either. Do you remember Burnside, that stately, polished, courtly gentleman? If you do, you will remember that one had but to say he was a soldier and in trouble, to be relieved, and I really think the grand old man knew that he was being imposed upon, but he did not have the heart to turn the man away.

The effrontery of the place-hunter is remarkable.

"How did you get in here to annoy me at my very seat," said a United States Senator to a man seeking appointment, who had come into the Senate Chamber during the Executive Session.

"Don't it say in the rules on the door that ex-members are admitted?" said the man.

"But you are not an ex-United States Senator nor ex-Congressman?"

"No," said he, "but I am an ex-member of the Cohoes fire department."

Perhaps a few incidents of personal experience with Horace Greeley may not be out of place. Armed with a letter from the late Oliver Johnson to Mr. Greeley, I presented myself one afternoon at his sanctum, in the old *Tribune* building. He was seated at a wooden shelf writing on a plain board on a level with his eye. He was talking to a farmer-like looking man upon agriculture; carrying on a debate with a politician from the interior of the state; and writing an article on Andrew Johnson's singular course as president, carrying on all these, intelligently at one time, and reading my letter.

To the farmer he said, "I always thought the tariff as to these articles unjust because up where you live the season is short, and you don't get a chance to catch up with the Canadians; it isn't fair and it won't stand."

Turning to the politician: "You fellers are always in trouble in your district; you blame me for going for the Democrat, when you haven't any Republican running and have two Democrats."

"Well, why don't you go for Brown, he's the best Democrat of the two?" said the politician.

"No he isn't, Brown is not only a Democrat, but a blamed fool besides."

Turning to me he said, "What do you know about shad?"

I wasn't quite sure that he spoke to me.

"Shad?" I had hoped to come on that paper to write lofty, soul-stirring political leaders and editorials and all that, but I softly repeated, "Shad, Mr. Greeley?"

"Yes, shad. I see on the fence rails at Chappaqua that the old uncle or guardian angel of the shad, the shad fly, has made his appearance on shore; the shad must be somewhere nigh in the water. Write an article on shad and give it to me."

The article was written, and I was gazetted to the city department.

One day there was a new person hired as messenger for Mr. Greeley. He presented himself to the city editor for instruction.

"What's your name?" said the city editor.

"Ben. What am I to do for Mr. Greeley?" said the new boy, a stalwart six-footer.

"You are to sit at his door, don't admit any one without a card, and when he rings his bell, go in and see what he wants."

"Ben," said Mr. Greeley a few days after, "I have been bothered all day with people that are annoying me trying to grind their axes on the *Tribune* stone; politicians and loafers coming in here until I can't rest or write. Keep them out, keep them out!"

It was quite late, Mr. Greeley's pen was busy, the reporters scribbled away hurriedly at their desks, nothing was heard except the noise of the tin box taking copy to the printers above, when up the staircase came a stout figure in a linen duster, a weed on his hat, a tattered umbrella under his arm, a forlorn-looking traveling bag in one hand, and his face and linen dusty and travel stained. He was about to enter Mr. Greeley's room.

"Where are you going?" said Ben.

"In to see my friend, Mr. Greeley," said the stranger.

"Deed and your not. Phat's your name?"

"Wilson, Henry Wilson" (the vice-president of the United States, Mr. Greeley's life-long friend).

"Phat's your bizness, are yees a politician?"

"Well," said Mr. Wilson, "I trust I am, that is a sort of one, not much of one, but a politician all the same."

The disgust on Ben's face deepened.

"Well then ye'll not get in, political bummers and tramps have been bothering him all day. Ye'll not get in, and that is the end of it; take the iron railing and get to the street, and come to-morrow."

Fortunately the city editor heard the conversation and Mr. Wilson was admitted.

It was once my pleasure to visit the hospitable home of Mr. Greeley's particular friends, Alice and Phoebe Cary. The conversation turned upon woman's voting, Mr. Greeley taking the negative, the sisters maintaining that women ought to vote if they wanted to. Mr. Greeley said, "Oh women should not vote, they had better sell their poetry." "I can tell you one thing, Mr. Greeley," said Phoebe Cary, "women might sell their poetry but they would not sell their votes."

I am here reminded of what Miss Cary said to me after her return from Washington, that she thought the war had done a great deal toward demoralizing social life there, and she laughingly declared that she thought that after a long residence in Wash-

ington, one lost the power to discriminate between good and evil.

One of the saddest campaigns was the one in which Mr. Greeley ran for president. Every thing that political ingenuity could invent was hurled against him. Caricature, satire, bitter denunciation and abuse unequaled in the annals of history, marked that struggle. Green be the turf above him, although he sank amid the foundering fortunes of a party that had received his sturdiest blows. The returning tide bore with it sincere sorrow at his loss. Slaves whose chains were melted by his fiery zeal, mankind in every clime whose cause he had pleaded, were mourners at his tomb. Even in his death a great lesson was taught. It softened, if only for a time, the bitterness of political campaigns.

Women are natural politicians. Many a man owes his success in politics to their tact and intuitive skill. I have in mind two true representatives of American women, each of whom occupied the exalted position of mistress of the White House. One bore herself with gentle dignity throughout her husband's term, adding strength to his administration by her charming personality; believing in peaceful, temperate ways of life, she filled the Executive Mansion with the sunshine of refinement. The other, full of youth and vigor, bounded at once into popular favor, a bright and sunny nature, she made friends everywhere; life and hope beat high within her, her husband's brave counselor and friend. All ranks of society hailed her with delight. These two women have left such exalted memories that they must make an American feel proud of his countrywomen, no matter what might be his politics. The names of Mrs. Hayes and Mrs. Cleveland will ever be cherished.

I do not know of a more interesting theme for the old New-Yorkers than to watch the change that has been made in the city in the last fifty years, from a distinctively American city, to one of the most cosmopolitan. Let me call your attention to the following scene, an almost daily scene, before an election.

Scene. Common Pleas Court, lawyers, litigants, witnesses, spectators, and court officers filling the room, and a long line of foreigners seemingly of all shades, faces, conditions, and nationalities waiting to be naturalized.

Judge.—Otto Toplitz.

Toplitz.—Here.

Judge.—What is the form of government in this country?

Toplitz.—Ich bin ein sausage stuffer for Mr. Klaus by dot Avenue D. Over.

Court Interpreter.—He does not know what you mean, your honor.

Judge.—Ask him what form of government he lives under?

Interpreter.—Unter was fur einer regierungs form leben sie hier?

Toplitz.—Klaus pays by de tousand.

Interpreter.—Nein, nein, nicht Klaus wer regiert hier ein koenig oder Kaiser, oder president.

Toplitz.—Der Kaiser er was der man.

Judge.—Cornelius Hogan, where are the laws made for the state of New York?

Hogan.—In Albany, your honor.

Judge.—Who makes the laws? (His answer fairly brought down the house, in which all shades of politics were represented by the lawyers present who heartily joined in the tumult.)

Hogan.—Governor Hill.

Tomasso Garrono, an Italian.

Judge.—Who was the first president of the United States, Garrono?

T. Garrono.—Christo Colombo (Christopher Columbus).

This scene while it has its laughable side is full of interest and suggestion. There is a vast unbroken procession of people coming from the Old World to the New, to become citizens of this great nation. The sausage stuffer of Avenue D is a representative man. Many come here with no knowledge whatever of the laws of the land. In certain regions of the city there is scarcely a word of English spoken. They retain the manners and customs of their fatherland, and, alas, too many do not take the slightest interest in the affairs of this country.

I am no believer in that un-American sentiment that the only element competent to hold office is the native-born element. Love of liberty lies deeper down than mere chance of birth, and I have faith to believe that as men who cannot be in Greece without feeling their spirits kindling within them, so men cannot be in this country long without becoming imbued with the spirit of liberty that animates our institutions, and that education broad and liberal as it is here, will so

enlarge their minds that they will lay aside the prejudices of race and become useful American citizens. Together they have made a great nation, and all their interests, all their hopes are here.

Here the people do the voting,
And the children go to school.

Politics is from a Greek word, and means the rights of citizens; yet how few of the politicians of the day, remembering the derivation of the word, apply it. Politics should be a study and not a trade. With thousands of men, it is really a trade. You remember but recently a man who while enrolled in one party was found ever ready to serve the other side; when accused of being a traitor to his party principles, he replied, "Oh, there is no politics in politics." How many Vicars of Bray are in political offices to-day; no matter who is president, or what party may be in power, they still retain office. It is singular how this desire for office keeps in a man's blood, it is a sort of hydrophobia (and there does seem to be a great avoidance of water in political campaigns), a sort of rabies that no possible Pasteur can cure. There is also a general reluctance on the part of the well-to-do citizen to perform his duty as a citizen. He even pays his taxes grudgingly. He gets out of jury duty if possible, and leaves the jury box open to the ignorant and vicious. He will not register and vote, and if he registers he may not vote. There were thirty thousand people who registered at the last election in New York City who did not vote. Take the young men to-day of means and position; the majority of them seem to look upon it as degrading to take any part in politics; yet if there is a place in the world where a man of character, intelligence, birth and good breeding is needed, it is in politics.

It is the habit of certain young Anglo-manics to imitate a foolish type of Englishmen, a class as much sneered at by the sensible on the other side as it is here. Now as a matter of fact the young English-gentlemen take a very active part in politics. They are well informed and interested in the policy of the various parties in the country. They know that they have a country, believe in its glory, and I do not know from personal knowledge that any of them have any fierce desire to ape the manners of any other nation. But it is the misfortune of this country

that we desire to be something else than what we are.

I would have a uniform system of voting throughout the United States, perhaps compulsory voting. I am not prepared to discuss the question of an educational prerequisite to vote. I am sure no great harm could come from requiring every voter to read or write, but whatever requirements are necessary the law should be uniform in every state as to voting and holding office. As the law stands at present, each state of the Union has statutes differing from the others as to voting.

In Massachusetts, male citizens of twenty-one years and upward, who have paid the state or county tax within two years preceding the election, may vote.

In Pennsylvania the constitution requires that the voter shall have paid a county or state tax, two years prior to the date of election. This tax varies in amount from ten or twelve cents to one dollar and fifty cents, depending upon the occupation and county rate.

In Connecticut every voter must be able to read any article of the constitution, or any section of the statutes of the state, before being admitted as an elector.

In Rhode Island every voter must be possessed in his own right of real estate to the value of one hundred and thirty-four dollars.

It was required at one time in Vermont, that in order to be a member of the legislature a man should be worth at least one hundred dollars. An amusing story is told of a man who was elected to the legislature of that state, and the only property he had was a donkey; while he was in office, the donkey died; a question of a serious character at once arose, as to who represented the district, whether it was the man or the donkey.

Every effort to protect the secrecy of the ballot should be welcomed, and the tendency of the hour is to throw about it such safeguards as will enable the voter to deposit his ballot without fear or favor. It would seem that the present system is very near perfection and yet according to the public prints the skillful ward politician has a scheme to circumvent it.

When I think what the right to vote has cost, how men pledged their lives, fortunes, and sacred honor to make us free, and how to-day this nation so young in its history is yet but an experiment, I cannot think hang-

ing too good for the man who would sell his highest standards of public life and private vote. It should be made a capital offense. citizenship, and lives up to them, should

No political party is great solely because succeed the best. These are the principles that will forever devotion to what is right, and its maintenance of what is best, highest, and truest for endure. "These shall resist the empire of the people. That party which sets up the decay, when time is o'er and worlds have passed away."

STONE LILIES.

BY ANNE STEGER WINSTON.

FROM old-time sea—no more a sea—
 Thou comest, lily, carved in stone,
 Down under steamy waters grown
 So long ago that even we,
 Thy lords, as yet had never known
 What 'twas to be.

Archaic bud, whose petals wrought
 With curious sculpture fadeless close,
 Not always stark in cold repose,
 Wast thou, but fierce with spirit caught
 From that wild time when mailèd foes
 Forever fought

With hideous din of rage and pain,
 And clash of teeth and barbèd spear;
 Thou—clinging to thy rock in fear,
 Yet stretching cruel arms amain—
 To rash life-atom drifting near
 Wast scourge and bane.

But to the depths of that old sea,
 Death came, wee, hungry Encrinite,
 Death old as thou, no thought too slight
 A prize thy tiny life; to thee,
 As to the giants in their might,
 A master, he.

Thine arms together folded then,
 Numbed by the mighty touch of doom;
 E'en for thy little life no room
 Was in the crowded world: we ken
 Instead a pallid lily bloom
 Older than men.

THE STORY OF THE OPIUM CURSE IN INDIA.

BY BISHOP JOHN F. HURST, LL.D.

THE eyes of Christians in the East are now turned toward the fate of the opium treaty between England and China. The time is drawing near when a revision is to take place, and when it is to be decided whether England is going to continue the crime of sending opium to China, or will resolutely yield to the humane and Christian sentiment of the whole world and put an end to it. There is no want of effort in behalf of the most advanced course in this great crisis. The Indian missionaries are practically a unit in demanding a flat and uncompromising withdrawal of that part of the existing treaty which relates to opium. Petitions are being circulated and signed in both China and India. The Chinese native church presents a petition signed in behalf of three hundred communicants of the London Mission at Canton, seven hundred Wesleyan communicants, four hundred and fifty Baptists, six hundred Presbyterians, three hundred and fifty of the Berlin Mission, and ten of the American Seamen's Mission. One petition is being circulated for signatures in the Court of Peking. The Indian petition is already signed by seven hundred and fifty foreign missionaries, and by twelve hundred native pastors, and five thousand other Christians. A similar petition is signed by English and Scotch civilians resident in India.

Let us now take a glance at the tragedy of opium management in India.

Any one standing on the quay of the Hugli, at Calcutta, can frequently see a monotonous train of wagons, drawn by toiling, puffing bullocks. The progress is very slow, for the burden is heavy. The wagons are piled up with chests, all of equal size and appearance. This train is on the way to the customs. The contents are to be inspected, and then shipped to China and other countries. What are the contents? Opium, and nothing else. It is England's greatest contribution to the world's wretchedness.

When England gained control over India, chiefly in the last century, but finally in the present, she saw the peculiar adaptation of the poppy to the Indian soil, and began

to develop the industry. Hitherto it had been cultivated only to a small extent. In the seventeenth century, the Mogul princes enjoyed a monopoly of the poppy-culture. So far as we can learn, it was the Mohammedans who introduced the plant into India, and they are still addicted to opium far more than are the Hindus. The East India Company was not slow to perceive the chances for gain. However, it was not as a company, but as individuals, that Englishmen made the first successful effort to reap a financial benefit from the monopoly of opium. The Patna Council, which was only a small part of the East India Company, was the first English Company to hold the monopoly of the cultivation of the poppy and the manufacture of opium.

The good fortune of these individuals was instantly seen. It was too great to remain in private hands. Accordingly, in 1773 the East India Company took the opium monopoly entirely out of the hands of the Patna Council, and leased the whole business to two natives for a fixed sum. But the revenue did not prove to be sufficient. Good husbandmen as are the natives of India, it was clear that they could not make the best returns for the manufacture of opium. Accordingly, the opium monopoly was put up at public auction. We may well suppose that both Englishmen and natives competed in this important sale. The Anglo-Saxon had calculated his chances, and, when the auction closed, it was known that he had out-bidden his native antagonists. Then, and probably forever, the native of India retired from his place as manager of the opium-culture of that vast land, and the gentleman from the banks of the Thames took his place. It is just to say, however, that the East India Company never called this sale an auction, and never made the pretext of hoping to reap a larger revenue from the new method. The Company called the whole affair by that term, very fashionable in India, "A Grant."*

* "The Poppy Plague," p. 32. London, 1876.

But even the auction was not satisfactory. A new plan was adopted. The local government of the East India Company, located at Calcutta, with Warren Hastings at its head, farmed out the monopoly directly to an Englishman by the name of McKenzie. This was not the act of the East India Company in any strict sense, but, rather, in violation of their rules. The Company, therefore, could cancel this arrangement, but never did it. It simply reproved Hastings and his Council. Hastings had in his family a man by the name of Sullivan, and it was important that this man should have funds. Accordingly, when the three years' contract with McKenzie was up, Sullivan became the possessor of it. There was no competition. He simply received the offer, and then sold his contract outright to a Mr. Benn, and he in turn to a Mr. Young. The committee of the House of Commons was right in concluding that the contract was given to Sullivan for the sole purpose of supplying that remarkable individual with a sum of money.

The next stage in the development of the opium-trade was the brilliant plan of Warren Hastings to force opium on China. Already a small trade in the drug was carried on between India and China, probably overland, through the passes of the Himalaya Mountains; but Hastings proposed to do away with this slow method. He chartered a vessel, with the concurrence of his Council, for carrying opium to foreign ports, and especially to China. A small trade in the commodity had been carried on with Batavia, but the Dutch war had put an end to the market in that country. Next, a new market had to be found, and China solved the problem. It was soon seen that one vessel was not enough to carry all the opium that could be sold. Neither must the method be a mere incident. It was necessary to develop the trade into a regular commercial system. The outcome was, that the trade in opium to Chinese ports was to be undertaken by the Government of British India. The first contract is a curiosity. Colonel Watson, an Englishman, was to carry the first ship-load of opium. His vessel bore the appropriate name of *Nonesuch*. He needed cannon to protect his vessel, for opium was contraband in every Chinese port, and in the whole interior as well. The British Government in India cast some cannon for the special purpose, while others were brought from

Madras, a distance of seven hundred miles. Soldiers and medical stores also were supplied. All was ready to make open ports for the entrance of opium into China. In due time the number of ships increased, so that the carrying-trade became large.

The first iniquity of the opium-trade with China lies in the fact that it was an unmitigated smuggling operation. China was doing all in her power to keep opium out. Rulers and their advisers were resorting to all possible measures to keep the drug away from the people. They declared that no opium should cross the border. Severe penalties were visited upon any violator. These penalties were increased from time to time, and the whole power of the government was used to keep opium out of the country. Yet the English in India kept on sending it and smuggling it ashore. The Chinese succeeded in driving away the British trade from Macao; and so the dealers drifted down to the mouth of the Canton River, and anchored among the islands. Their vessels were safe here. They were well armed, and could resist an attack from the Chinese, and smuggle opium into the country. We have this picture then: The English traders trying to get the opium into China, and the Chinese using all their power to keep it out. This affair became a matter of years. The clipper ships which brought the opium into China from Calcutta were the fastest on the Oriental seas. By the year 1834 the annual amount of opium brought from Calcutta had gone up from five thousand to twenty thousand chests. Meanwhile, other ports for the enforced entrance of opium were established along the Chinese coast. But China, all the while, kept up the fight to keep it out. As a specimen of the large profit arising from the trade, a Mr. Innes, in 1831, disposed of three hundred and thirty thousand dollars worth in one voyage. But Mr. Majoribanks, in the following year, was less successful. He took opium to new Chinese ports, but the people knew nothing of the drug, and refused to buy. The venture proved a failure.

Now, it must be admitted that the government in Calcutta made its deliverance on the illicit character of the trade in opium with China. Here is what the directors said in 1787: "It is beneath the Company to be engaged in such a clandestine trade; we therefore hereby positively prohibit any more

opium being sent to China on the Company's account." This sounds well enough, but Warren Hastings went on with his measures as if nothing had been said, and the Company, while now and then issuing strong decrees against the illicit trade, continued to enlarge the cultivation of the poppy at home and the trade in opium in China.

But Americans, not less than Englishmen, have good reason for blushing at the growth of this enormous crime. The young and growing commercial spirit reached as far as those Eastern seas. The Chinese Government published an edict in 1821, in which it gave an account of the recent seizure of the cargoes of one American and three English vessels at Canton, for introducing opium in violation of the Chinese laws. One-half of the cargoes of the vessels was confiscated as a penalty. The Viceroy of Canton, finding that this seizure was a great affliction to merchants, remitted the penalty, but forbade the sale of the cargoes and the carrying away of any tea or rhubarb. Besides, a memorandum of these ships and their merchants was made, and they were prohibited forever from coming to Canton for trade.* Here, now, we have the remarkable fact of England and the United States combining to introduce opium into China. It would have been well if the resistance to the iniquitous proceedings could have been equally successful in all other cases.

In 1836 we find the first attempt made by a Chinese official to secure the legal entry of opium from India into China. Hen Naetze memorialized the Emperor to admit opium under a duty. His plea was that the imperial revenue would be enriched. But a member of the Imperial Council, Choo Tsun, opposed it. The result was that the Emperor's Council voted to renew the measures to keep opium out of the country. Violence against the illicit trade was resorted to. The opium-ships were driven from Lintin in 1837. The Emperor kept a close watch on his officers, and used all possible measures to keep out of the country the opium brought by English ships from India.

The final stage in the relation of the English Government to the enforcement of opium upon China was brought about by war. It grew out of the death of a Chinaman in a quarrel with some English and

American seamen. The Chinese felt aggrieved, and cut off supplies of food. In 1840 the British fleet arrived, under Sir Gordon Bremer. The war lasted about three years. England conquered, and the treaty of peace which she compelled was based on the following hard conditions: The payment to England of a vast indemnity within three years, for meeting the expense of the war; the opening of five ports to British trade; and the ceding of the island of Hong Kong to the British Crown.* The Chinese did all in their power to secure in this treaty the prohibition of the opium traffic, but the English would not consent. They were determined the opium-trade should go on as before. Opium, with all the humiliation and weakness of defeat upon China, was to be kept out of the country. The Chinese who had been convicted of dealing in the drug, or even using it, were severely punished. In Canton the violators could be seen in gangs of forty or fifty, with shackles on their hands and feet. It was, indeed, death for a Chinaman to trade in opium. However, the trade still went on. The merchants of India, and the government as well, were providing fresh supplies all the time.

However, it was only by stealth that it could be continued. For the Chinese steadily resisted every effort to make the introduction of opium a legal matter. The Chinese Emperor would not yield an inch.

But one more war was needed to throw China open legally to the opium curse. The English soon had a pretext. A Chinese vessel had bought of the local British Government at Hong Kong the right to carry the British flag. The Chinese officials knew she was a Chinese ship, and boarded her as a pirate. The English claimed her as belonging to their country. War broke out again. The English were again victorious. China was compelled to pay again the cost of a war, and to suffer in the two wars the loss of thirty thousand lives. More ports were opened to English trade, and the Chinese Government was compelled "by moral suasion, the force of which lay in an irresistible fleet and army, to legalize the importation of opium." England, therefore, on this wise, compelled China to accept her opium, and would not allow more than ten per cent duty to be charged upon it. This state of things

* "Niles' Register," December 21, 1822.

* "The Poppy Plague," 75 ff.

has gone to such a length that at the present time eight million pounds of opium, or two-thirds of all the opium produced in India, go annually to China.

The most remarkable act in this terrible tragedy is yet to come. In the treaty of Tien-Tsin between England and China, there was a clause by which each party should have the right to demand a revision of the commercial clauses. China was grieved over the opium which came from India. She wanted to prohibit the curse. Sir Rutherford Alcock says, "They were insisting and urging by every argument they could adduce, the necessity of the British Government consenting to the total prohibition of opium."* Sir Rutherford said, afterward, that had China even then declined to admit opium, she would have been compelled to fight England in another war.

The relation of the culture of the poppy in India to the happiness of the people is very close. The temptation is to plant the herb, for the profit from it is far greater than that from any cereal. The cultivation of the poppy in Malwah results in from three to seven times the amount derived from wheat and other cereals, and sometimes from twelve to twenty times as much. The constant tendency is to put a larger acreage into the cultivation of the poppy. Now and then, large tracts of country are visited with great famines. Experience has proved that in these very districts the poppy is most cultivated. Not enough cereals are cultivated to supply the people with food when any great freshet, drought, or other calamity befalls. Behar, the very home of the poppy-culture, for example, was visited by three great famines in eight years.

The culture of the poppy and the manufacture of opium, therefore, are co-existent with famine. In 1883 the area of territory devoted to the culture of the poppy, in Bengal, was eight hundred and seventy-six

thousand four hundred and fifty-four acres. Any one can cultivate the poppy who desires; but the government, having still the monopoly, is the only purchaser. The native gets about three shillings and six pence per pound. But the government must make its profit, and so it sells the opium at eleven shillings a pound.* The profit, therefore, instead of going into the laborer's hand, goes into the treasury of Christian India. The price of opium in India depends upon its range of price in the Chinese markets. After all expenses are paid, the annual revenue to the government is upward of nine million pounds sterling gross, and six million pounds sterling net. It is levied in two ways: one, in the eastern, or Bengal side, by opium made in state factories from poppy cultivated under state supervision, and sold by auction at Calcutta on the state account to merchants who export it to China; the other, in the western, or Bombay side, by the export duty levied on opium made by private manufacture from poppy grown in native states.† It is clear that the present profit of the government in the manufacture and exportation of opium cannot last a great while. Already many of the most thoughtful English residents in India are raising their voices against the enormous wrong. The English public at home are becoming thoroughly acquainted with it, and a protest is rising against it in every part of the great English empire. Gradually the forces are collecting to make war against the continuance of the crime against China. It cannot be many years before the movement will have all the momentum and consequence of a great popular uprising. All that is needed is a leader in the great reform. He who will begin this popular crusade against the monopoly of opium in India, will achieve a victory beyond that of Trafalgar and Waterloo, and his name will take its place beside that of Clarkson, Wilberforce, Howard, and Florence Nightingale.

* "Report, East India Finance," 1871. Nos. 5870, 5865.

* *Encyclopedia Britannica*, Vol. XVII., pp. 787 ff.

† *Temple*, India, in 1880, p. 39.

Woman's Council Table.

THE WOMAN'S WORLD OF LONDON.

BY ELIZABETH ROBBINS PENNELL.



WAS buying a magazine the other day at a London bookstand when, I hardly know why, I was suddenly struck, as I have never been before, with the number of papers published for the sole benefit of women. There I saw the *Ladies' Pictorial*, the *Queen*, the *Lady*, *Woman*, the *Gentlewoman*, and the *Women's Penny Paper*, all weekly and monthly publications and all devoted to the interests and affairs of the one sex. Men have no periodical literature for themselves only; why, then, should women especially to-day when they talk so much about, not the separation, but the equality of the sexes?

Now, I think, strange as it seems at first, that this is really very easy to explain. Women are trying as they never tried before, to find out what they can and what they ought to do, both in their own homes and in the world at large. They cannot help, therefore, at the present crisis in their history, being a great deal more interested in themselves as women than as human beings, though Mary Wollstonecraft, their bravest champion, told them a hundred years ago that this was just what they ought not to be. They want to learn what other women are thinking and saying and doing, and even when these other women are principally taken up with fashion and society, as such papers as the *Ladies' Pictorial* and the *Queen* seem to prove, why it is useful, though perhaps not edifying, to know this, too. And after all, there are just as many who care far more to improve themselves mentally, and to make themselves good housekeepers and mothers, and to work for political and social ends, and the record of their actions is full of significant hints and suggestions and facts. It is for this reason that I hope a little monthly talk about the affairs of women in London may be at least suggestive to readers of THE CHAUTAUQUAN'S *Council Table*. London is such a great center nowadays for the whole Anglo-Saxon world, that what goes on here

really concerns all English-speaking people quite as much as Englishmen.

Let me begin by saying just a few words about what women have done for themselves during these last few years. After that it will be easier to understand and sympathize with what they are doing now. In the first place they have to a great extent conquered old English prejudices and made work for women an honorable thing. A few years since, women of a certain social position (women of the working classes have always had a freer time of it) would have starved rather than use their hands or brains for their own support. Now they do not starve. Their social rank may be high, they may have been presented at court; but rather than endure genteel poverty in idleness, they open a shop—and make money into the bargain. There are millinery and dress-making establishments run by women of title. I do not say that people of their own rank quite like it, but their disapproval makes little difference to the successful workers. And this in conservative England is a very hopeful sign. Women have also gone very thoroughly into journalism. You have only to go to one of the press views in a London art exhibition to find out how many are art critics, while the pictures they criticise show how many others are artists. One of the leading dailies has a woman for its Paris correspondent. I doubt if there is a newspaper that has not several women on its staff. And others have become printers; just around the corner from where I live are the Women Printers' Works, but I cannot approve of them quite, for their chief recommendation is that they charge less than men. And of course there are women clerks and teachers and trained nurses; women type-writers and accountants.

But, perhaps better than all this, women are very much to the fore in all public and philanthropical work, and their capacity for it is being universally recognized, the recognition increasing their power of doing good. I think it significant that the other day when in Bloomsbury an institution, somewhat

Woman's Council Table.

HOW MARRIAGE AFFECTS A WOMAN'S PROPERTY.

773

similar to the celebrated Toynbee Hall at the East End, was opened, it was Mrs. Humphrey Ward who took the leading part in the ceremonies. Her "Robert Elsmere" had really started the new hall, but of its religious nature and objects this is not the place to speak. It is the prominent place assigned to Mrs. Ward which is important in the present connection.

I need do no more than point out what women are doing in colleges; you have not forgotten Miss Fawcett's triumph of last summer.

As a rule, women who work hardest for their living are unmarried and in London they are often away from their own families. Of old they were forced to live in lodgings, and London lodgings, with rare exceptions, are not ideal homes. Flats are expensive in London. What was to be done? It really seemed hopeless until some practical, sensible people put their heads together and undertook to build chambers for women. The first building, opened about a year ago, has been so successful that a second of the same kind is shortly to be begun. And women have their own restaurant, the Dorothy on Oxford St., in the very center of London; and their own social clubs, the Somerville where the fees are so small that genuine working-women can belong, and the Albemarle, on a more extravagant scale. I have no space to speak of the many women's literary and art clubs, reading classes and guilds; there are even women's cycling clubs! Everywhere is seen the same tendency, as at home, for women to work together and live together and to get to know each other better.

Women in parts of the United States have

already secured many political rights. Englishwomen, though they have ever been more active politically than Americans, do not yet hold political office. Two years ago, at the first election of County Councilors, three women were returned for London. Legal action was immediately taken against one, Lady Sandhurst, who lost her case. No protest having been entered against the two others (Miss Cons, well-known for good and sound philanthropical work, and Miss Cobden, the energetic daughter of Richard Cobden), they waited a year, a clause in the law providing that if a seat were not contested within twelve months after election, the person elected could not be disqualified, then took their seats and voted. This autumn an action was brought against Miss Cobden with the result that she was fined \$625.00, and that women have again been declared legally not qualified to serve. Miss Cobden will appeal; the new trial probably will be held this month (February).

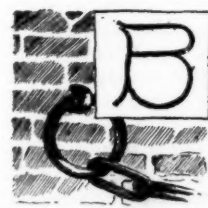
This is but the briefest outline, but perhaps it may show how energetically the women of London are seeking to solve the problem of their sex, how hard they are working, first that they need no longer be a burden upon others, and secondly that they may lighten the burden of their fellow-beings, how conscientiously they are testing their own social and political powers that the path of duty, no matter whither it may lead, may lie clearer before the coming generations. After this, I shall wish to speak more in detail of the most interesting events in the woman's London.

LONDON, February, 1891.

HOW MARRIAGE AFFECTS A WOMAN'S PROPERTY.

BY LELIA ROBINSON SAWTELLE, LL. B.

Of the Boston Bar,



Y, the common law concerning marriage, which, it must be remembered, prevailed not only in England until the passage of the recent Married Women's Property Act, but also in all the English-settled states of our country

until changed by statutes in each state, all of a woman's personal property went absolutely to her husband on the wedding day, together with the use and profits of all her real estate during the continuance of the marriage. Not only so, but if a child was born alive during the marriage, the husband thereby gained curtesy in his wife's real estate; that is, the right to enjoy the use and profits for his entire life, in case he should

Woman's Council Table.

774

HOW MARRIAGE AFFECTS A WOMAN'S PROPERTY.

survive her, of all the real estate owned by her at any time during the marriage.

There were reasons for this in the ancient civilization of feudal times, which, I think, quite absolve our English forefathers from any intentional injustice to the women of their day, but the social structure has undergone such radical changes during the present century that the old reasons no longer exist, and the laws concerning married women's property have been rapidly changing everywhere to meet the demands of the new order of things. Yet it is very essential to bear in mind the common law rule as I have briefly given it, because, while in a very few states, the system of law on the subject is quite clear and consistent, in by far the majority, the new legislation has been in the nature of patches on the old common law garment, covering a hole here and piecing out there, improving usually by each change, but always working on the old foundation.

Even before parliament and legislatures began their apparently endless labor on the problems presented by the law concerning married women's property, the English people felt the hardships of the common law rule so greatly that long ago the courts invented a way of securing to a wife some property of her own which she could hold, manage, and use independently of her husband. This was called the married woman's separate equitable estate, and the courts of equity sustained her in her claim to it, but this could only be done through the intervention of a trustee, in whom the legal title to the property was vested, but who held it in trust for, and for the use of, the woman who was really the owner. From her he received directions as to the management of the property, subject usually, however, in great measure to the exercise of his own discretion; and to her he paid the income of the property and sometimes part of the principal, at such times, in such manner, and such sums as the terms of the document creating the trust might dictate or authorize. Sometimes the trust terminated at the conclusion of the marriage, but oftener it continued during the life of the woman, the principal going at her death to such persons as the trust document provided. Not only did the parents or other relatives often settle property on a woman in this way, by will or by deed, but it has been a common thing for a great many years in England for wealthy men to settle property

on their wives at marriage, and frequently also wealthy women themselves conveyed their property to a trustee before marriage in order to secure its possession and use to themselves and their children. This matter of a separate equitable estate is of importance now, because in a few of our states this is still the only way by which a woman can hold her property after marriage. Not only so, but many parents, retaining, justly or unjustly, the old idea that women cannot be trusted to care for themselves and their estates, do not leave property directly to their daughters, but to trustees for their use.

But while this scheme of providing for the pecuniary independence of married women through the agency of a trust was very valuable and useful for people of the wealthier classes, the wives of poor men were absolutely unprotected by the common law. All their little savings, all their bits of personal belongings, all that might come to them by inheritance (except the ultimate title to real estate as has been already mentioned) became absolutely and irretrievably the property of their husbands, who might give it away or spend it in intemperance, leaving wife and children to starve. It was owing to these facts that modern legislation has interfered more or less, to enable married women to hold and use their property independently of their husbands. But the law on this subject differs very greatly in the different states, and it will only be possible here to give a very brief and imperfect summary of the law as it now prevails.

All property of every kind, both real and personal, owned by a woman at marriage, and all coming to her after marriage, belongs to her independently of her husband (subject usually, however, to his consent to enable her to sell her real estate) in the following states: Alabama, Arkansas (where she must make and record a schedule of such property), Colorado, Connecticut (if the marriage has taken place since April, 1877, or if parties married earlier file a contract to this effect in Probate Court and town clerk's office), both Dakotas, Delaware (if the marriage has occurred since April, 1873), District of Columbia, Florida (but it must be inventoried and recorded), Georgia, Illinois, Indiana, Iowa, Kansas, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania,

Woman's Council Table.

"THAT EXASPERATING THING IN WOMAN."

775

South Carolina, Utah, Vermont, Virginia, West Virginia, Wisconsin, and Wyoming. In Missouri, a wife may hold all personal property, but real property must be held for her by a trustee. Kentucky and Tennessee retain more of the old common law on the subject than do any other states. In both these states, a married woman can only hold property through the intervention of a trustee, all personal property not so protected going to the husband, together with the use and income of her real property. In Kentucky, her husband's creditors cannot take her property or its income, unless the debt is for necessities supplied after marriage to the family and to which she has assented by a written agreement. In Tennessee, the husband's creditors may take the wife's property for his debts contracted after marriage, and at his death he may dispose of it by his will. In Rhode Island a wife's property is secured from her husband's creditors, and if she survives him, it becomes her separate property and is not a part of his estate; but she may have an equitable separate estate held in trust for her apart from her husband. A class of states still remains where the community system of law prevails concerning husband and

wife. This comes from the civil law of the continent of Europe and prevails in the states originally settled by the French and Spaniards, and in neighboring states which have adopted the same system. Stated very briefly and generally this system of law provides that both husband and wife shall retain, as his and her separate estate, and subject to his and her individual creditors, all property of whatever kind owned at marriage, or acquired after marriage by gift, inheritance, or by will. All property acquired after marriage by either, in any other way than those just named, including earnings and proceeds of business, constitutes the joint or common or community property of both, but subject to the husband's exclusive management during the marriage. These states are Arizona, California, Idaho, Louisiana, Montana, Nevada, New Mexico, Texas, and Washington.

The claims which widow and widower have on the property of each other (or on the community property in states where this system prevails) at the dissolution of the marriage by death, cannot be touched on in this paper, but will come later on. Meanwhile, the subject of my next paper will be, *How Marriage Affects a Woman's Wages or Business.*

"THAT EXASPERATING THING IN WOMAN."

BY JOSEPHINE HENDERSON.



THEN the chief end of woman is to cultivate a low voice? says a scornor of the extremists of voice culture.

The question is pertinent—not impertinent—when we consider the immoderate

lengths to which devotees of voice culture and Delsarte go. They remind one of the women of Broek, a village famous throughout Holland for its cleanliness (there was a popular uprising because some strangers carelessly scattered cherry-stones in the street); these women were so possessed with a mania for neatness that they neglected all their religious duties. Their pastor tried various methods to reform them, but with no avail. At last he preached a sermon in which he said that every Dutch woman who

would faithfully perform her religious duties in this earthly life should find in the future world a house full of furniture and precious utensils in which undisturbed by other occupation she could sweep, wash, and polish for all eternity. The thought of this great felicity infused such ardor into them that from that moment they were devoted to works of piety. One might well wish that he could promise like delight in the future world to those unreasonably affected with voice mania. He cannot promise this, but he can promise lack of ridicule in the present; he can throw out the possibility that with voice culture may come tones like Charlotte Corday's, which were so singularly musical that men years after trembled when they heard a voice like hers; he can promise that a captivating voice will bring in its train friendship and love, and that a cheery voice will be as a bit of sunshine; he can promise

Woman's Council Table.

776

"THAT EXASPERATING THING IN WOMAN."

that there may remain a tender memory of a tranquil, soothing voice that will be a benediction.

These things are the legitimate results of sensible voice training when attended with head culture and heart culture, without which the advantage of improving only the voice is very much the same as in the case of the young lady who learned to say in five tongues, "He has the pretty little yellow dog"; but after all her study it was the same little dog, without an additional idea.

Because we objected to that penetrating, disquieting quality of woman's voice, which is so aggressive and rasping that one feels uncomfortable—at times even pugnacious—it was not meant, as our questioner suggests, that the low voice is the type of perfection, but rather the soft, musical one.

Probably more people suffer from too low pitched voices than too high pitched, for all ears are not sensitive to sounds.

The super-cultured young lady takes the very low tone, for to her attenuated mind any thing genuine or hearty is "vulgar." She is like the affectedly nice Celia in "Middlemarch," who never could understand how well-bred people were willing to sing and open their mouths in the ridiculous manner requisite for that exercise.

A gruff German professor used to have an effective method of strengthening the voices of the misses in his classes. Whenever he failed to catch distinctly the answer, he said, "Wrong, next." And the poor victim saw his pencil "mark off" ten, fifteen, to her discredit and her well-learned lesson turned into bitter mortification. But no patent medicine vender could record such marvelous cures in so short a time as this pedagogue.

In a dining-room were heard shouts of "Bread, butter, water!" in very unusual tones. It was only a boy's method of reproving his sister for her low tones, which had annoyed him. Girls who have the exhilarating criticism of a rollicking boy soon learn "to speak out."

Nothing is more exasperating than to attempt to talk with a person who speaks so that he cannot be understood. You are conscious that you are answering wildly, and that an unbecoming glow is overspreading your face, and that your interlocutor is questioning whether you are daft or hopelessly deaf, but you are simply helpless.

The only ones who talk so low as not to be

distinctly heard and who are deserving of sympathy are the boys and girls at the "timid" or "awkward age," and there are many such. They are often treated unfairly. This is the age when every word comes forth in a husky undertone, not so much from lack of power as sheer timidity. There comes to mind the picture of a pretty, little country girl who was so painfully shy she could scarcely lift her eyes to the book open before her, when asked in class to read. The teacher had no patience with "mumbling," as she called it, and to her dissatisfied calls of "louder," there always came a shower of tears. This is a case similar to my young neighbor across the way, who is suffering the pangs of the "awkward age." His legs outgrew his head; and the problem of the head is to know what to do with the legs. Indoors he is seen stealthily trying to fold them up or wind them around the chair rungs; any thing to shorten them, seemingly. Time and common sense on the part of the elders will cure cases of this kind.

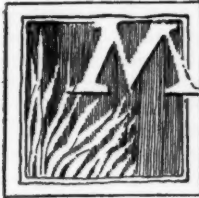
If the too low voice is due to lack of power it can be remedied easily by a few minutes' daily practice in breathing exercises and vocal gymnastics. At the present time there are excellent books explaining clearly the exercises needed, and it is not difficult to find a teacher in almost every place.

The girl with the painfully low voice is going the way of the girl with the lily in her hand, the limp gown, and the diaphanous drapery, the remembrance of whom even now is as a far-away dream; but out of the limp gown came the esthetic dress, out of the low voice shall come one of melody.

A correct estimate of the real worth of voice training is now being formed. In a small town a few years ago a class of married ladies was formed in this subject. To have heard the jests and gibes at their expense you would have thought they were doing something unbecoming their dignity or station. Ladies looked upon it as possibly something good but very horrible to be taken, suggesting the woman who was asked to eat an oyster but said, "What! I never could! Eat the eyes and the nose, the teeth and the toes, the all of the creature!" But now much excellent work in this line is being done in every grade of school, and soon it will be a matter of surprise to hear incorrect pronunciations, disagreeable accents, and unmelodious voices.

TO WHAT KINGDOM DOES WOMAN BELONG?

BY KATE C. BUSHNELL, M. D.



AN belongs to the animal kingdom. That fact has always been conceded; but where shall we place woman? On the logic of the ages that "man excludes woman" and that it is more shame-

ful for a woman to be masculine than positively wicked, it becomes a real puzzle to know where to place her. The ancients wrestled with the problem, and "celestial," "angelic," has been suggested. But as earth knows so little of celestial beings, this is merely a name, not a description, whereas woman's place in life has always been carefully described if not even circumscribed for her. Her sphere has been repeatedly explored from center to circumference.

Now we venture to assert that the traditional description suggests an analogy to the vegetable kingdom. To man has always been conceded the right of being a biped that he might move from place to place as do nearly all animals. But for woman have been invented long robes that render her form from trunk downward as shapeless and in the days of hoop-skirts as spreading as the roots of a tree. The very contour of bifurcated garments would be a shame to woman. She was made to be planted and rooted in a home, stationary as a house-plant: not to walk about.

Woman, like the tree, will be stripped of her beauty by winter's blast, or, like the tender lily, killed by exposure to winter's first snow. Woman's hands and face must be lily-white, bloodless of course. Full veins, a bounding circulation, suggest the animal to a repulsive degree in woman.

Brain and nerve are elaborated first in the animal kingdom. Their existence seems to rest upon an animal foundation. What wonder then that women reared in vegetable environment grow hysterical and "nervous," as the physician expresses it in apology for a nerveless condition, and only a limited number of exceptional prodigies exhibit the same degree of mental strength that husband and

brother possess. Stale air makes stale thinking. Let woman be content to re-breathe her husband's breath and she will re-think his thoughts, re-echo his opinions.

This vegetable ideal for womanhood is well brought out in Charlotte Bremer's description of her mother, in the life of her sister Fredrika. Says she, "My mother read vast quantities of novels and I suspect that the hope of one day beholding in her daughters, delicate, zephyr-like heroines of romance was constantly haunting her imagination." She had a "detestation of strong, stout, and tall women." Again, Miss Bremer says, "After having been locked up the following winter, as usual, in Stockholm, Fredrika and I felt a greater desire than ever to walk out and take exercise in the fresh air." The mother was appealed to and replied that "if we were in want of exercise we might stand behind a chair, hold on to the back and jump." It would seem that in proportion as Fredrika rebelled against such methods of training, she gained in strength of muscle and brain.

In those days the fittest only survived to make boast of superior strength to their daughters of the present age, and almost every household numbered its invalid or imbecile member. It was well for them that open grates, poorly built houses, and insufficient methods of equalizing the temperature of all the rooms, suffered so many to survive. Yet of such the ancestral worshiper exclaims, "Why do not our women of to-day equal them in strength?" "Sir, because of this vegetable existence that women led in the past, *therefore* their daughters have not even as good constitutions as they." It is the children's teeth that are set on edge because their mothers ate sour grapes.

Perhaps "it doth not yet appear" what woman shall be in the day that a complete transformation for her, from the vegetable to the animal mode of existence, shall have been effected, and out-door life and out-door air shall have become her daily portion and her lot by inheritance. Is not the animal squaw quite equal in strength to the animal Indian?

Women have not invented many things;

they have not originated many ideas; they have not, unaided, wrought many revolutions. There have been great women; a few as great as our greatest men, but the luster of their glory has faded so soon as to arouse a suspicion that for some reason such glory did not belong naturally to woman. Now we make bold to assert rather that such glory belongs not to the vegetable environment. If woman will insist upon vegetable habits of life she must pay the penalty in brainlessness and nervelessness. I know a great woman of remarkable intellectual gifts, but she is breaking down. She thinks fresh air and exercise luxuries to be dispensed with in her self-denying work for humanity. In a few more years the splendid store of brain power inheritance gave her, will all be exhausted, and people will look at the pitiful wreck and say, "Let women learn better than work as men do." They should rather say, "Let women learn better than work *as men do not work*,"—ignoring the demand for fresh air and exercise." This woman at her death will slay

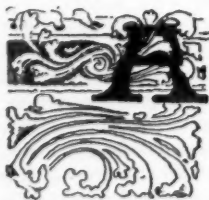
more good arguments for the rights of women than when living she slew bad arguments against them; for the world, as usual, will find an argument here against the sex of the woman rather than against her sin.

The vegetable woman is unfit to meet the demands of a great existence. Taught to avoid winter's blasts, she cannot endure the chilling wind of adverse criticism. If the first frost of winter is sufficient excuse for retiring to her over-heated chamber, the first shot fired in a great battle for moral principle will be quite sufficient reason for surrender to the enemy. Great thoughts and noble resolutions are maintained upon fresh air and abundance of animal vitality. If woman will not be an animal she may not be a thinker.

All hail the day of dress-reform, divided skirts, common-sense shoes, and "safetys"! They mean substantial brain development for women; they mean a change from the vegetable to the animal mode of life. Women in the advance in these reforms need now only a sensible head-gear.

THE HOMES OF ENGLISH ARTISTS.

BY COUNTESS ANNIE DE MONTAIGU.



FEELING for the beautiful which has caused its influence to be felt generally, and which has not only been accepted by the conservative

Britisher, who always fears a new departure, but still more unhesitatingly by the progressive American forever on the alert for something new and who is even willing to make a mistake and profit by it, is concentrated in the homes of English artists.

Hubert Herkomer's portraits and etchings will be remembered by many who came in contact with him during his visit to this country. He is now building a house at Bushey, a few miles from London, which will be, when completed, one of the wonders of modern architecture. Bushey is a little, old country town where the artist has settled, drawing around him his pupils, and

where he has founded a school free from academic traditions. Here he teaches in his own way and trains teachers for the future, two of his prominent disciples being Americans. The school of itself forms a little colony with studios and workshops, where not only painting and sculpture are taught, but also etching, wood-carving, brass and iron work.

After Hubert Herkomer had acquired fame and fortune, he invited his entire family of wood-carvers to live with him, and the labor of their lives is being expended upon this wonderful house. The architecture is of the German mediæval period, and gives the impression of great solidity and dignity, the carvings being executed in the curiously elaborated turnings and twistings noticeable in the master-pieces of Albert Dürer. The pillars, doors, cornices, and in fact all the metal, stone, and brass work are being executed by the master, assisted by his family and pupils. There are fifty chairs of mass-

ive oak, all of similar style, but carved in different designs, and intended for the banqueting chamber, which resembles an ancient baronial hall. At one end of this great room is a high, wooden fire-place, and on each side are oaken settles with fret-work screens behind.

In another room there is a deep recess with a raised dais upon which rests a carven couch of curious workmanship, its approach spanned by an arch in open work design, and in a floriated and scroll pattern.

In one portion of the building is a theater, where each year the master produces some quaint fancy with novel effects of costumery, music, and illumination. These productions can scarcely be called plays, but partake more of the nature of poetic fragments, being in pantomime and acted to the accompaniment of the painter's own music. The scenery is painted and the characters depicted by his pupils under his own guidance. These performances, which are by invitation, attract the entire art-world of London; and are usually repeated for the benefit of some charity, when the fashionable rich are glad to give up their golden guineas in order to gaze upon the unique scene.

The last time I saw Robert Browning he was watching with enthusiasm the wondrous harvest moon, which was quite unlike any stage moon, and seemed to shine through a golden mist, the atmospheric effect causing the actors to appear like figures in an etching. There are no footlights and none of the usual stage accessories; these remarkable triumphs of scenic effect are the results of the patient labor of months from the little art colony.

The abode of William Morris is another interesting spot, and decorated according to the purest art traditions; it was he who formulated the golden rule in house decoration, "Have nothing in your home that you do not know to be useful or believe to be beautiful." There is a great dado of carved oak in the hall, above which are etchings by Albert Dürer framed in simple oak. The dining-room is very spacious, and at one side hangs a rich-hued Persian rug arranged as a *baldachino*; in front of it stands an old Venetian marriage chest, which supports two incense-burners of Benares brass in the form of conventionalized peacocks; the other side is fitted up with old blue porcelain, while portraits of Mrs. Morris by Dante Rossetti

shed a mystic glamour over the somewhat severe aspect of the place.

It is but a short walk from here through Shepherd's Bush to Woodlane, where behind closed gates and a hedge of trees stands a little lodge with a large glazed panel above the door.

Here dwells Walter Crane, whose delicious harmonies of color in children's books, probably more than any thing else, aided art development in America. Mr. Crane is now studying art as a social problem, his theory being that society must undergo a radical change before art can be understood in its broadest sense. He does not believe that art should depend upon the caprice of the wealthy, but that were social conditions changed, the means and the power of enjoyment would be within the grasp of poor and rich alike. He hints that the ideals of wealth must be destroyed before any real art progress can be achieved, that art has too lofty a mission to be squandered in mere opulence of display and vulgarity, and that manufactures are distorted and overloaded with ornament, in order to render them costly enough for the millionaire's pocket-book.

A short saunter through green English lanes brings us nearer to London and into Holland Park, where some of the more conventional art houses are clustered together. In one of them resides that noble old artist-poet, Frederick Watts, who throws his studio open to the public twice a week. He has painted a series of contemporary portraits, and has kept the collection together as a matter of public interest. It was he, who noticing the barren aspect of the ordinary railway station, conceived the idea of decorating one of the London waiting-rooms with some of his choicest frescoes; he asked nothing but that the company furnish the bare material, which offer was unconditionally refused.

Here also is the home of Sir Frederick Leighton, President of the Royal Academy; one enters a great square hall called the hall of Narcissus from an exquisite brazen statue, blue-green with verdigris. The color harmony throughout ranges from the deepest sapphire to the pale green hue of the turquoise, and a jeweled peacock sweeps its iridescent plumage across the balustrade of the stairway, carrying the color-scheme into a still higher key. From the hall opens a rotunda where the light sifts dimly through

windows of mosaic glass, and is reflected in a pool of water sunk in the marble floor in Oriental fashion. From this semi-obscurity one emerges into the dining-room, where the host gave the celebrated banquet to his venerable associates on the occasion of his housewarming. The guests pass from the dining-room into the dim, religious light of the shadowy hall. No one noticed the sunken pool, and the first person tumbled head foremost into it, the others following in rapid succession, until they lay piled up one over the other like boys playing leap-frog.

Alma Tadema's home is built in classic style, the entrance being through a Greek portico which is filled with feathery palms and rich tropical foliage; from this rises the staircase, overlaid with plates of brass, which leads to the artist's studio. In a niche lighted by a superb window, where the sun struggles through translucent plates of Mexican onyx, in lieu of glass, stands the grand piano of which so much has been writ-

ten; this was designed and painted by Alma Tadema himself. On the inside of the lid are sheets of parchment on which are inscribed the autographs of the great musicians who have used the superb instrument and which form interesting souvenirs.

Mrs. Tadema's studio is a Dutch interior, halls and ceilings being of wood brought from Holland. This house contains a Grecian bath before which hangs a picture of Sappho; a little child on seeing it for the first time exclaimed, "Oh, mamma! it makes me feel so hot to keep on my clothes."

Frederick Gibbs, immortalized by Rossetti's friendship, is an artist whose aims are all toward the pure and elevated in art. He executed the decoration in the private chapel of the Duke of Westminster, where frescoes and stained glass represent the entire biblical history. Christ saving Peter is one of the most expressive and superbly executed pieces of modern art.

THE SKELETON IN THE CLOSET.

BY MARY HENRY.



ALMOST every other accessory of the home is a subject of constant discussion by the press. We have essays on furniture, heating, and lighting, on kitchen utensils, the laundry, and the attic, on the care of vegetables, and of husbands and children, but no one has yet undertaken to harmonize that most ancient of all domestic institutions, the family skeleton, with the new scientific régime. But certainly nothing has figured more conspicuously in the household history of any age than this hitherto neglected bundle of bones.

There have been ossified heirlooms, descended through numerous generations, awful, new skeletons, well remembered by the youngest child, here and there one purchased, long ago, at vast expense, but now old-fashioned because of changes in thought, a few costing very little to begin with, but

growing more valuable with the flight of time. Some belong to the family in common, others are the property of individual members. Some have been given to us by friends, or forced upon us, perhaps, by enemies. But notwithstanding these and many other differences and peculiarities, one thing at least is always true—every skeleton is the present memory of former experience, the sole representative of some past tragedy. Moreover, thus far, throughout all ages, it has been the almost invariable custom to hide it away in the darkest closet, under lock and key, to ignore its existence, outwardly at least, and to think of it only as a blemish on the home. The children whisper if they chance to pass near it. Older people shiver and avert their faces. Even the sweeping domestic revolution of the present day is dusting by in utter disregard of its need of attention. Is it not high time, then, to open the closet door and consider the skeleton?

"Yes," comes a chorus. "Open the door—but take out the skeleton and burn it. No

philosopher of this day would preserve such a useless and ghastly relic of his past."

That, however, may be a question. No one doubts that vicissitudes and suffering, and even tragedy, play a large part in redeeming the world from the curse of the commonplace, in stimulating activity and developing character. For this reason alone the helpless relic of a dead benefactor would be entitled to care and lodging. But the skeleton has a claim on its own account. Its existence arouses a peculiar interest in its possessors on the part of even those who are not their friends. It is an infallible antidote to social oblivion. It imparts a keener zest to family loyalty. It lends the most fascinating charm to friendship. It stands as the guard of hardly-won treasure. Therefore it would seem to the writer both ungrateful and unphilosophical to destroy it. When properly treated it becomes invaluable to the complete and progressive home. The few would-be philosophers who have swept out their closets and refused to keep any mementoes of an imperfect past, have left to themselves but a barren place.

What would you do then? Dress the skeleton and bring it out for the entertainment of callers? Some people do this—but the effect is always grotesque. Everybody knows that the bones are there, and while a few of your friends will pity you and think that perhaps you yourself are deceived, all will believe that the uncanny object is much more dreadful than it really is. Like the terrified newsboy who fled from the skeleton in the doctor's office only to be hailed by a tall, bony gentleman who waved his hands from the window and cried, "It won't hurt you, boy, I'll buy your paper," whoever saw it would be moved to exclaim, "You cannot fool me if you have got your clothes on!"

To dress the skeleton and introduce it indiscriminately among your friends is only to make both yourself and it ridiculous.

Nor would it be wise to bring it out of the closet and stand it up in the sitting-room, much less the dining-room, to be seen constantly by the entire family. That might be, in a way, philosophical. But refinement and delicacy of feeling are quite as important as philosophical nonchalance. This melancholy frame, in so far as it is melancholy, is wholly incongruous with the scenes of every day life,—a terrible thing to a child's bright eyes that have no past. In so far as it is

made common it loses all distinctive influence and significance. When rendered outlandish by pipe or cane it becomes an outrage on whatever is fine in thought and sentiment.

Usually the skeleton should be left in the closet. So far as possible remove from it all unpleasant associations. Leave only those that suggest a lesson learned, an impetus given, an illusion destroyed. Be sure that no wormwood gets into the closet.

Touch the bones gently—they are all that is left of the bitter grief whose very intensity was mighty to save. Shower them often with the sweet perfumes of tenderest memories of the faithfulness of friends, the heroism of loved ones, the strength born of conquest.

Never leave the skeleton shut up so long that imagination distorts its proportions or a chance allusion to it makes you start. Look at it frequently with the door wide open and the bright sunshine streaming in. If your eyes are naturally weak, borrow the spectacles of some Christian philosopher until you are able to get a pair of your own.

On rare occasions when alone, or with a chosen friend, bring the skeleton out by the fireside. Let fancy clothe the dry bones with flesh. Let the past return, with the light of the present on its face. Inspired by this grim relic, live over again departed days. Perhaps you remember a beautiful morning with cloudless sky, with song and sunshine; then darkening clouds and a bursting tempest. By and by it is night. A great hush falls. The sky grows clear. The stars come out. They are strangely brilliant. After a while the east grows red. Another morning comes, but far more glorious. The tempest has swept away many false things. The peaceful stars have whispered to your soul.

And here is the skeleton, all that remains of the great disaster that came with the tempest. Is it not sacred because of the new light in the stars, the new breath in the air of heaven, the brighter sheen of the daily sunlight? Could these ever have been without the tragedy?

So, whatever is done with the parlor sofa, the chandeliers, soup-bones, or bay leaves, the family skeleton, under the new domestic régime, should be the object of less repugnance, of more sensible consideration, and of earnest regard, devoid of superstition. So long as the world has woe, the skeleton has a mission.

Woman's Council Table.

EMMA MARWEDEL.

BY EMILY A. KELLOGG.



HOWEVER has been active in the spread of the New Education is familiar with the venerable and distinguished figure of Miss Emma Marwedel. In years she ranks next to Miss Elizabeth Peabody, for she is nearing fourscore. In kindergarten experience she antedates her, for she was already in the work when our American pioneer made that keen-eyed pilgrimage to Germany, which resulted in her brave renunciation of the errors and ignorance of the first edition of her "Kindergarten Guide." She says in a letter, "It was Miss Marwedel who, in 1867, first introduced me into Froebel's genuine kindergarten, in the city of Hamburg, and inspired me with the courage to make it the main object of the remainder of my life, to extend the kindergarten over my own country." Miss Marwedel is by birth a Hanoverian and has been an educator all her life. She was the first woman in Germany to be selected for membership in an honored educational body. This was a great step forward, at that time, thirty or more years ago. When she returned to Germany for a visit, about three years ago, after a sojourn of twenty-five years in America, she met with a most cordial and honorable greeting from the old members of the "Association for the Education of the People."

Miss Marwedel dwells with great warmth upon the marked advance which the kindergarten idea has made in America. In her view of the favorable tendency of American institutions toward educational progress, she agrees with Miss Peabody, who says, "As Froebel himself declared, here it could have its full scope, and ours is the only nationality that has as yet recognized *individual freedom* of will as the characteristic first principle of humanity. The self-government of the child must come from the mutual understanding of the child and the mother." Without at all reflecting upon the zeal, wisdom, and enthusiasm of the early German kindergartners, Miss Marwedel believes that we have been wonderfully fortunate in the sowing of the

first seed-corn of Froebel's method in America, by Elizabeth Peabody and Mrs. Quincy Shaw, of Boston, and Miss Susan Blow, of St. Louis. These ladies of mature judgment, influential position, and pecuniary independence were able to give a most remarkable impetus to the cause which they loved. Miss Blow, first to connect it with the public schools, was at the same time capable of personally conducting her free training classes. Aided by the philanthropic and practical insight of W. T. Harris, then superintendent of the St. Louis schools, she saw sixty free kindergartens established at once in connection with the public schools of the city. It would be manifestly unjust to ignore similar works of the European leaders, as presented by the wife of Froebel, the Baroness von Marenholtz-Bülów (his noble interpreter), his niece Madame Schrader, of Berlin, Johanna and Henrietta Goldschmidt and Mrs. Julia Schwabe, all of Germany; in Miss Emily Shireff and her sister Lady Grey, of England; Madame de Portugall, in Italy, and others less known though greatly valued. The difference between the results of their labors and the immense and progressive success of the work in America is in Miss Marwedel's judgment to a great extent due to local causes. The influence of Dr. Harris brought to it, at an early date, a general independence.

"We are therefore justified," she remarked, "in enjoying the progress made in America; but in so doing the obligation to carry on the work with the spirit and energy of the venerable pioneers rests upon the present generation. Their having been able to *convince* the pedagogical world of the value of Froebel's system obliges the younger kindergartners to *prove* this value in connection with our public schools and to gain the needed reform in our teaching. To accomplish this, demands first of all a most careful and extended preparation for this work, which includes the carrying out of the Froebelian principles and methods and their assimilation with the wants and needs of the later development of the child. Self-activity must be encouraged gradually and systematically by joyful creative occupations, through childish work to work in its highest moral sense. To do so we must continue Froebel's principles of de-

velopment until the child enters the manual training school. A connecting link must be introduced, graduated, and systematized, that we may become the leading nation in this national reform. To fit the coming kindergartner for this great mission is the obligation of those who are now in the work. To this end there must be thorough study of the pedagogical principles of Froebel, connecting them closely with the unfolding of the child, as a logical sequence, watched over and directed by a motherly spirit and insight and the trained power of a teacher."

She has brought out several inventions of her own. She has great faith in Froebel's primal gift, the ball or sphere, and believes that its true value is not appreciated by many of his followers. She uses, after the woolen and wooden balls, balls with stick and string attached, then spheres of various materials as tin, iron, pasteboard, glass, zinc, and copper. By play with these the child learns weight, surface, and various other qualities. The key-note of these lessons is to cultivate the faculties of observation and discrimination, of like and unlike.

A university professor recently remarked to her, "I find that few of my students are capable of forming a clear conception of similarity and dissimilarity." An English professor acknowledged, "If what you claim is true, then your methods must be introduced into our university work."

For children beyond the kindergarten age, say six to eight years, she has invented a set of wooden rings and ellipsoids with one side flattened. They are very attractive, in bright, rich colors. Their special value is in their adaptability in laying outlines of objects

which the children wish to represent. Beyond that she has an extensive system of cutting of paper and pasteboard and wood, with a knife. This is much like the *slöjd* work in these materials in the schools of Europe, and is supplementary to the ordinary paper-cutting with scissors. This leads to the work of the manual training school.

She makes great use of the study of botany, thus bringing the children, in both heart and mind, close to the wonderful ways of nature.

Unlike Miss Peabody, she is still in active service, and is planning broader work for the future for her dear adopted city, San Francisco. Her twelve years of work there have been a liberal education to the Pacific Coast.

A year of invalidism, with the two previous seasons spent abroad, has interrupted her work in this country, but her views of education have meanwhile continued to broaden.

She has written much and published extensively. Her most famous work is "Conscious Motherhood," which is used as a textbook in many training schools. Of this book Professor Hailmann says, "I feel assured that, if placed in the hands of intelligent, conscientious mothers, it will do much good. The language is forcible and terse, the points are well selected and wisely taken, its precepts are sound." After that came "Childhood's Poetry and Studies in the Life, Forms, and Colors of Nature," and "The Connecting Link." The most recent one is "Form and Colors, Illustrated."

Miss Marwedel is a woman of commanding and inspiring qualities of mind and heart. To know her and to enter into active sympathy with her is to be more fully prepared to make the world better and wiser.

WOMAN'S SPHERE FROM A GERMAN STANDPOINT.

BY SOPHIE SALVANIUS.

Translated from the "Frauenberuf" for "The Chautauquan."



It is no empty delusion!—the woman question. Every one must concede that, who has not faced the present social struggle with complete ignorance or indolence. But while some place hope in this knowledge, others, the direct enemies of the movement, seek to

increase the hindrances, the prejudices of centuries, which stand in the way of its champions; and a third party earnest and without prejudice, but filled with pitiful doubt, discuss the question whether the change of social condition for which the representatives of woman's emancipation are contending, would not run directly contrary to woman's most beautiful, her "natural," calling.

One fact they forget to consider, which indisputably is of great significance in the decision of this question: that woman in the first place is a human being. The task which men and women in the plan of the world have to discharge, may differ at certain points according to their difference of sex; but the common attributes of humanity, strength and mind-power, which naturally and irrepressibly demand activity and satisfaction, cannot be refused to woman by any just thinker. And even grant that in woman these are less sharply defined than in man (an appearance which is to be traced to the system of education laid out for women, and to the oppression of centuries, much rather than to natural foundations), do the social conditions of the present offer the possibility of insuring satisfaction to woman's genius according to this acknowledged necessity? They do not. Is it not a barbarity to withhold from a creature what its organization urgently requires as necessary nourishment? One quickly pities a fellow-creature who hungering and freezing reaches out the hand for alms; but there are natures to whom privation of spiritual necessities causes incomparably greater woe than is possible from any physical hunger,—and this even the most benevolent and tender-hearted men seem not to realize.

The glowing, passionate impulse of the soul to search the heights and depths of science, the longing and wrestling for the highest fortune and possible perfection, the satisfaction in the consciousness of devoting one's strength to the service of mankind—is all this for man only? Shall woman feel within her nothing of that sacred fire of intellect? Shall no voice within her breast say that it is mankind's moral duty to be free? If all these attributes and privileges are only for man, woman cannot be considered human. Then the ideas mankind and man are identical; then, also, man has perfect right to treat woman as a slave.

It is personal freedom which will be least willingly conceded to woman, by the opponents of the struggle for emancipation. "Let man strive for freedom, woman for morals!" they call out to her and by this call demand a fresh proof of her bondage,—submission to the sway of authority. They forget the saying, "Man is not born to be free!" Cannot a woman struggling for freedom at the same time be moral? Will she not in consequence

of this struggle be so? Is freedom synonymous with license? No. The intellectually developed human being, whether man or woman, is free to submit himself to the moral law, and only such kind of morality is worthy of mankind.

As woman is a part of mankind, so ought she in the first place to fulfill her mission as a part of mankind, that is, serve the common cause of humanity according to her strength and ability and under the supervision of her own individual inclinations. And here lies the most glaring, the most consequential injustice which man has inflicted upon woman (and hence upon the wider order of humanity). "Woman shall be wife and mother; that is her particular, her natural calling; all other are unnatural," has been said for centuries, and with this law of tyranny man has crushed out woman's individual life, and systematically compelled her to what as a matter of fact she has almost become: a will-less tool of man, a creature without character, individuality, independent feeling, so that Schopenhauer was nearly right in his assertion that women were only sorts of existences. He seems not to have considered that this condition of woman's mind has been artificially induced.

The boy in most cases is freely permitted to choose his life-calling according to his own dictates; more than this, often an intellectually weak or averagely gifted boy is given all possible pecuniary aid to pursue this calling. The daughter without exception is educated for "wife and mother." But man is sagacious and just enough to vary according to circumstances the program of training, within the limits prescribed by nature. The girl in good circumstances as wife, mother, and housekeeper has other duties to perform than one who is simply a common laborer's wife. She not only must be proficient in household affairs but also in social duties, and must possess a certain degree of scientific and artistic culture. All these elements of culture must be taught her and she must receive them, though her unsusceptible mind may oppose ever so stubbornly, though her intellect be ever so incapable of assimilating the material presented, and hence of enjoying the best result of culture.

The artificer's daughter to whom perhaps nature has given a rich intellect and disposition (that this sometimes happens nobody denies) is always educated for future wife and

housekeeper. It were foolish to educate her to the same plane as one in a high social position. In her circumstances in life a higher culture were a curse. So with wise care they withhold from the child, glowing with enthusiasm for the beautiful and sublime, every thing for which she longs. Thus they bring it about that she is not prejudiced against her "natural" vocation.

The opposers of woman's emancipation continually harp that it is the noblest duty of woman to make the family life beautiful and harmonious, to alleviate sorrow, and to exercise love. Do they then forget entirely that—according to common psychological law—the exercise of this beautiful, womanly virtue is first possible when it is induced by conditions corresponding to her individuality?

Only from one point of view can it be understood that woman's natural calling consists in being wife and mother,—upon the same ground that the natural calling of man is fulfilled in his character as husband and father. But it never occurs to anybody to assert this. Complete freedom is permitted the man to found a household or not; never is he required before every thing else to be husband and father. That were absurd! But woman—every woman—in the fulfillment of her duty shall rise only for the family, in work for the home, which in spite of wish and aspiration is not all interesting to her.

Experience has demonstrated that woman in almost all departments of intellectual work

has achieved, and, therefore, can achieve, greatness. And yet men perseveringly exclude her from the lecture-rooms of science, they confine to a narrow limit women to whom the mastery of a branch of industry is a question of existence, to a region where a cultured and intelligent woman finds no suitable field of activity for her intellect. They believe it is due to the welfare of humanity to deny the ablest, most aspiring woman, what they grant without reserve to the worst, the idlest man. O humanity! O justice!

Henceforth woman—as man—according to her individuality, her ability, and her inclination, should be educated as a morally free, independent human being (this is the ideal aim of all education); moreover singling out one of her talents, she should practice assiduously her chosen profession, aiming at her ideal; finally she should appropriate that knowledge and readiness, which give her standing, to fulfill in a worthier manner her position as wife and mother if following her free will, she either wholly or partly quits the pursuit of an independent calling and for the future takes her path of life at the side of a husband.

In such an instance her "natural calling" would not hinder woman in the fulfillment of her most natural calling, the performance of her duty to humanity; her aspiring mind would not be limited to the narrow circle of home, it would wander out into the greater circle of the community, and her intellect, her aspirations would be satisfied.

INFINITY.

BY VIRNA WOODS.

A THOUSAND years did a Chaldean's soul
Sweep with an angel messenger through space,
Striving to reach the outskirts of that place
Where never suns nor moons nor planets roll
Their orbs through paths celestial, and the whole
Expanse of heaven is starless; but the face
Of nature faded not, and the long race
Seemed yet to run to that far-distant goal.

Then spake the spirit to his angel friend:
"How many systems must we travel through
Before we reach the gates and outmost bars?"
"As many universes as were stars
In that one universe on earth you knew,
Brings us no nearer to our journey's end."

Woman's Council Table.

A WOMAN'S VIEW OF THE INDIAN TROUBLES.

BY ELAINE GOODALE.



A WOMAN, however independent she may be under ordinary circumstances, is compelled to remain somewhat passive in time of war. She has an uncomfortable sense that she is not wanted, and the more she keeps herself in the background the better chance she has of being allowed to stay where she is and to be of use in a quiet way. Thus it happens that while I have been living at the center of disturbance, Pine Ridge Agency, during the whole period of excitement in the Northwest, I have attended no council of war, visited no hostile camp, and been upon no battle-field. My personal observation of the Indian troubles has been chiefly limited to an observation of their inception, causes, and immediate results.

My last trip over the Sioux reservation in the official capacity of Supervisor of Schools, gave me good opportunities for studying the temper and prospects of the people. I traveled alone, or rather attended only by an Indian man and his wife, and my familiarity with the language of the Dakotas and knowledge of their ways insured me glimpses of the home life of the people wherever I went. On every agency, but especially at Pine Ridge, Rosebud, and Lower Brulé, I saw abundant evidences of that hunger which General Miles regards as a prime cause of the present disturbance. I do not wish to exaggerate. The people were not *starving*—they were insufficiently fed. Last summer the crops—even the hay crop—were a failure. Rations were reduced in quantity and their issue was frequently delayed. There was impatience, discontent, and real suffering, especially among the sick, the old, the helpless. The appearance of the Indians sufficiently proclaimed their condition. An Indian is ordinarily somewhat thin—but the gaunt forms, hollow cheeks, and deep-sunken eyes of the people, at Pine Ridge especially, were not to be misinterpreted.

I was at Standing Rock Agency in the early part of last October and visited Sitting

Bull's camp just before and again just after the Ghost Dance and the story of the new Messiah had reached his people. He was among the last to be affected by the craze, and not, as is often stated, its prophet or leader, although he might have been looked to as a leader in the event of a general war. My driver was a nephew of Sitting Bull, and the old man dined with me in my tent on that perfect fall day while I was visiting the Grand River day school, and discoursed sweetly of his love for the white people and their ways, over the beef and bacon. He professed especially a strong inclination toward the Episcopal Church, whose annual convocation was about to be held near that agency. Smooth-tongued and crafty-eyed old hypocrite! I seldom distrust an Indian; but I placed little faith in the honeyed words of Sitting Bull.

About two weeks later I attended the convocation, some forty miles below Sitting Bull's village, on the Grand River. On a high plateau overlooking the picturesque Oak Creek, two hundred tepees of Christian Indians surrounded in horse-shoe form the modest buildings of St. Elizabeth's Mission. The little chapel could seat but a tithe of the worshippers, and most of the impressive and enthusiastic services of that week were held in the open air, under a rude arbor of freshly cut boughs. The whole body of seven native ministers, with representatives of Bishop Hare's seventeen hundred communicants from every Sioux agency, were present at that notable gathering, some of them having traveled thither over the prairies for two weeks or more.

While this great body of Dakotas were filling the clear air with Christian hymns, and kneeling devoutly on the bare sod of the prairie to receive the sacraments, a very different scene was being enacted by their brethren in the wild Indian camp forty miles away. Kicking Bear, one of the high priests of the Indian Messiah, had arrived from Cheyenne River Agency, at the summons of Sitting Bull, and was beginning to instruct his band in the mysteries of the wild Ghost Dance. It was apparently a deep design—this inauguration of rival religious ceremo-

Woman's Council Table.

A WOMAN'S VIEW OF THE INDIAN TROUBLES.

787

nies at the very time of the long-expected convocation. From St. Elizabeth's I drove directly to a day school ten miles farther up the river, and found half the children absent, with their parents, as spectators of the Ghost Dance. I returned to the agency and found every one talking of the new craze. Educated and Christian Indians expressed supreme contempt for the superstition. Agent McLaughlin sent out his police to stop the dances and order Kicking Bear to leave the reservation, but they returned without having accomplished their object. A few days later I spent another night at the Grand River camp, on my way across the country to Pine Ridge Agency, and was told that Kicking Bear had left the day before. The Ghost Dance was not then in progress, but all the people were evidently preparing to extend the newly learned rites.

My journey across the reservation was an uneventful and a thoroughly enjoyable one. We camped one night near Big Foot's village on the Cheyenne River, whose sandy shallows we forded thirty-one times before we left it behind. We had been invited over night to breakfast at the house of one of the principal men, and we were hospitably entertained with good fare and pleasant conversation. Little did we dream, as we drove gaily out of this peaceful and pretty village, after shaking hands with Big Foot himself (called Spotted Elk by the Indians), and followed by the cheerful barking of dogs, the laughter of children, and the hearty good-byes of our hosts—little did we think that our next meeting with some of these women and children would find them the crippled and heart-broken survivors of a desperate fight.

Two miles beyond Big Foot's camp we passed through the little encampment of the Eighth Cavalry, which had been for some time stationed near the forks of the Cheyenne. Although less than a month had then to elapse before troops were to be concentrated at all of the Sioux agencies and the whole country alarmed by rumors of an "Indian uprising," the officers were then impatient to leave, and ridiculed the idea that there was the slightest necessity for their presence. They had found the Indians much more peaceably and honestly disposed than were the frontier whites with whom they had dealings.

After leaving the Cheyenne River at the

ranch of John Farnham, afterward employed as a Government scout, we drove through a part of the Bad Lands, within sight of the buttes surrounding the now famous "Grass Basin," the original site of the fortified hostile camp, and reached Pine Ridge Agency on the 27th day of October. All was quiet here, and the only hint of disturbance lay in the increasing frenzy of the Ghost Dance, which seemed every day to be taking a wider and stronger hold upon the people, and had become a source of serious uneasiness to teachers and missionaries. I had an interesting talk at this juncture with an old-time Indian of eloquent tongue and picturesque appearance, whose hoary locks hung nearly to his waist, about the belief in the new Messiah, of whom he was himself a follower. His story was simple and touching. "Christ came to the white people and they did not believe in Him. They put Him to death. Now He has come to us. We need a Savior. Our children are dying of disease and scarcity brought by the white man. Our wealth has disappeared. Our freedom is gone. Our race is perishing off the face of the earth. Our only hope is in the Messiah."

On the 13th of November I set out on my last tour of inspection among the schools, spending one or two days at each of the four day schools on the Wounded Knee, the Porcupine Tail, at American Horse's camp, and on the Medicine Root. I was struck in every instance by the improvement which had been made since last summer. New pictures on the walls, cleaner hands and faces, new songs, marches, calisthenic exercises, more English-speaking, more natural reading, more practical number work,—a hundred things attested the teachers' fresh enthusiasm and the ready response of the children. At each point I not only passed some hours in the school-room, and afterward talked with teacher and pupils, but I visited two or three of the pupils' homes and saw their parents and friends. I was everywhere received with as much kindness as usual, and entertained with pounded meat and dried cherries.

At Porcupine Tail I went one evening to see the Ghost Dance. It was held on the banks of a little creek, not far from the Episcopal Chapel, and the songs could be distinctly heard from the school-house every evening, beginning at about sundown. They danced always in the open air, without a fire or light of any kind, but the moon was now

Woman's Council Table.

788

A WOMAN'S VIEW OF THE INDIAN TROUBLES.

nearly full and shed a soft light over the weird scene. I will not attempt to describe this strange rite, as I did not see it so fully as others have done, but I will say that it made a deep impression upon me. There was a profound religious solemnity about it, mixed with a religious frenzy not unlike that of an old-fashioned "revival." The dancers slowly swung round in a great circle, from which now and again one would rush wildly forth, to fall at last in a faint or trance. The chanting of the monotonous "Ghost Dance songs" alternated with invocations by the priests and with the most heart-rending crying, when all remembered the beloved dead. Of the sincerity of most of the believers in the Messiah, and the reality, to them, of their hopes and visions, I have not the smallest doubt. Probably some of the "medicine men" deliberately practiced upon their credulity. Many wild stories sprang into being which were to the original story what the apocryphal lives of Christ are to the accepted Gospel. Many hoped for the coming of the promised Messiah, who scoffed at the pretended miracles of the conjurors.

While my tent was pitched near the Medicine Root school-house, the wife of Little Wound (well-known as one of the "hostile chiefs") came to see me and passionately defended the new faith. The Ghost Dance had just reached his band, and he had become a leader in it. It had been opposed there by a strong party—mainly the Christian Indians, headed by the native deacon, the Rev. Amos Ross, but in spite of this feeling, the dance was already in progress within a stone's throw of Mr. Ross' house. (It is a curious fact that the "sacred tree" was always planted near a church or chapel.) On this same evening Little Wound called upon the Government school-teacher (the only white person in the camp besides myself), and indignantly demanded of him why the soldiers were coming. As a matter of fact, the troops sent for by Agent Royer reached Rushville (seventy miles from Medicine Root Creek) on that very night, and made their forced march to the agency before daybreak. We knew nothing of their coming,—but Little Wound knew!

On the morning of the 20th of November the teacher received by a policeman a letter ordering him at once to the agency, but without stating the real reason. He taught

school for half a day in order to allow me to inspect his work; then he set off on horse-back for the agency, and I drove two or three miles to Mr. Ross' house, intending to spend the night there and to see something more of the dance before going on. The tepees of the dancers were arranged in a large circle, on a fine level plateau, and the vapor-bath, always a prelude to the ceremony, was just being prepared when Mr. Ross and I strolled over as spectators. Although the presence of troops at the agency was already known, we were unmolested. I slept that night in my tepee, within a quarter of a mile of the frenzied dancers, surrounded only by Indians, and slept as quietly and securely as I ever did in my life.

While we were at breakfast the next morning, a policeman who had ridden all night, brought me a message from the agent, requesting an immediate interview, and the same policeman directed all Indians who were not ghost dancers to report at once to the agency. This caused a good deal of excitement. I drove that day forty-five miles, and there were many people on the road. I arrived after sunset, to find the troops actually in possession.

As will be inferred from this story of my own experience, we who were constantly among these Indians and knew them intimately had no suspicion of any plots to destroy us, nor the slightest fear of any "outbreak," up to the day that the troops appeared at the agency. We did not even know that they had been sent for. Undoubtedly the excitement caused by the "new religion" was getting beyond the control of the agent, and his authority and that of his police were not sustained, but more than this I refuse to admit. I believe that the flight of a portion of the Indians which followed upon the arrival of troops and the occupation of a so-called "hostile camp" in the Bad Lands, was largely the result of their fears and was merely the assumption of an attitude of self-defense. The poor creatures, first wronged, then deluded, and finally terrified, believed themselves to be brought to bay, and resolved to die fighting.

Of the suspense and anxieties of the weeks before Christmas I will say little. We did not know what to expect; but we knew that the children in the boarding-school, all the day schools having been closed, must still be

Woman's Council Table.

A WOMAN'S VIEW OF THE INDIAN TROUBLES.

789

sheltered and taught; and we knew that the large body of loyal Indians who were encamped about us had suffered heavy losses and were in great need. Therefore, in spite of heavy hearts, the school work and the mission work, the services and sick-visiting, the opening of Christmas boxes and the dressing of Christmas trees went on. On Christmas eve we trembled—for the troops had gone out to the Bad Lands at last and the news of a battle was hourly expected. This weary time of watching and waiting may be called the first period of the "Indian War."

The battle at Wounded Knee opened the second period, which was one of imminent and great danger. We knew that Big Foot's band had been captured and that reinforcements had gone out, and yet on that eventful morning of December 29, we were dressing our fourth Christmas tree. Before noon scouts and flying Indians appeared with the news of the fight,—with sensational and exaggerated reports even worse than the reality. That was a day of terror. The camps of "friendly" Indians which surrounded the agency melted away like snow in the sunshine. The brown hills were alive with galloping horsemen. It was reported that the cavalry was surrounded and overpowered. There was but a small guard of infantry at the agency. The stage did not make its daily trip. The Indians were wild with excitement, fear, and anger at the tidings of the massacre, and the handful of whites at the agency expected nothing less than a night attack, with small chance of escape. The sound of shots and the light of burning buildings toward evening brought their fears to a climax. The mission house and church were literally filled with refugees, both white and red, and few persons made any pretense of sleeping that night.

At about ten o'clock the Seventh Cavalry arrived with their wounded, also bringing thirty-three Indian prisoners, most of them wounded women and children. A more pathetic sight could hardly be imagined than was afforded by these poor, chilled, half-famished, anguished, and heart-broken creatures, too much stunned by their misery even to weep, until the hurried touches of the surgeons, in dressing their wounds, wrung forth screams

of bodily agony. The frightened women and children sleeping on the floor of the church were sent to a log house near by, the pews torn from their fastenings and rude couches of loose hay and old quilts arranged for the sufferers. The Christmas tree was dragged out, and its gifts, especially of clothing, were found exceedingly useful for these destitute beings. As the days went on, more comforts were secured, and the little church is now a clean and well-ordered hospital, with its neat rows of white beds under the care of a trained nurse and several surgeons.

The work of caring for the victims of Wounded Knee helped to keep us from dwelling on our own peril and on the dreadful probability of further bloodshed, during the critical period that followed. The fact that Big Foot's band were shot down after they had nearly all been disarmed (even though it was admitted that the *first* shot was fired by an Indian), and the slaughter of the women and children on that dreadful day, convinced the rest of the Indians that the same fate was in store for them, should they give up their guns. Only the patience and kindness of the authorities have partly restored their confidence and apparently averted a war which must have ended in their extermination.

The procession of the "hostiles" on the 15th of January, as they marched into the agency—the seemingly endless train of wagons, flanked by young warriors on foot and horse—was an imposing sight. It was a display of force, which, backed by the reckless courage of the Indians, could have made a long and a desperate stand had not wiser counsels prevailed. The voluntary surrender of arms is a triumph of generalship.

Let us hope that the events of the last three months will have taught a lesson to the Indians and to ourselves. If they have learned that an appeal to force is vain—a return to the old days impossible and that in a higher Christian civilization is their sole hope of salvation—if the nation has learned that costly blunders have been made and will see that they are not repeated, then this vast expenditure of money—this destruction of property—this sacrifice of human life, will not have been made in vain.

EDITOR'S OUTLOOK.

THE DEMOCRATIZATION OF RELIGIOUS EFFORT.

THE barriers around the professions have always been carefully guarded. The jealousy shown toward lay intruders has been more or less bitter. "What right has a layman to venture on astronomical calculations?" astronomers have asked. "Unless he has familiarized himself by years of study with mathematical calculations, he is only a Phaethon among the stars." "Keep out of the classics, interpretation and translation are our work," has come from the college chairs. "Only the skilled digger of roots knows the value of an aorist." In every science and art the feeling has been more or less strong. Nevertheless, astronomy has been strengthened and popularized by lay efforts; so have the classics.

The day when a calling or profession can be kept peculiar to persons who have taken certain vows and followed a certain course of study, is growing short. There soon will be no Sons of Aaron in society. Anybody will have the right to do a thing if he can do it. This democratization of culture and intelligence accompanies the democratization of comfort and wealth which, in America at least, has begun and which, we believe, will never be stopped. Business men write books; politicians carry on literary studies; farmers study, reflect, agitate; the day laborer pursues a course in French, or Greek, or botany. The house-keeper has an Iliad or a Shakspeare or a chemistry open on her kitchen table.

There is no department where this democratic tendency is more prominent at present than in religious thought and activity. If we look over the prominent religious books of the last decade we find that some of the most influential have come from men not of the ministerial profession. Drummond's "Natural Law in the Spiritual World" comes from a college professor and a traveler. Alden's "God in His World," one of the most thoughtful and penetrating of recent religious books, is from the editor of a great magazine. That pathetic and wholesome story, "All He Knew," which has exerted so powerful an interest in favor of genuine, simple

Christian living, has for its author Mr. John Habberton, a professional journalist. The Chautauqua-Century Press will soon issue a work by Mr. George Cable, "The Busy Man's Bible," which is an excellent illustration of this tendency, and Mr. Cable is a novelist. There is sound reason for the success of these books. Selden said in his "Table-Talk" long ago, "Laymen have best interpreted the hard places in the Bible." Such men bring to the study of religion a new view. Their minds have had training in other sciences or occupations. They apply their peculiar quality of mind to the contemplation of religion. They are certain to get a fresh and practical application, argument, setting. Religion is not with them a profession, but they have worked to make their profession religion, so that their work is especially serviceable to those who wish to do all things religiously.

In Mr. Cable's forthcoming book he will say:

Religion is for men—for busy men, for men busy in the affairs of the world, for men whose religious duty is to raise crops and herds, dig metals and minerals, make goods, sail ships, sell merchandise, write, edit, hold office, mold bricks, carry hods, sing, paint, and all the rest.

Now, Mr. Cable is one of these busy men. He has learned from experience how to apply religion to every-day activities, how to illumine the commonplace until it glows with the light of sacred duty, how to keep his mind and heart in harmony with truth and beauty while he performs the daily drudgery which, more or less, attends every profession. Naturally, such a man has something peculiar and practical to say to others in situations similar to his own. It is a great gain to the religious life of the world when he says it in the plain, simple, honest way, which Mr. Cable understands so well.

One of the most interesting developments of this tendency in the religious world is the influence it is exerting over all sorts of positions and activities once supposed to be the exclusive property of the ministry. Colleges under religious denominations must have presidents, it was once thought, from the

clergy. But the custom is broken. A practical man of affairs, the Hon. Seth Low, is to-day at the head of Columbia College in New York City. When the great Methodist University at Evanston, Illinois, wanted a new president last year, it chose a layman, a lawyer by profession and a teacher by practice, Henry Wade Rogers.

Forms of charity and of missionary work once delegated to the ministry, or to bodies under the auspices of the church, are carried on largely by secular agencies or by independent individuals. The Toynbee Hall experiments increasing so rapidly illustrate this.

The tendency is to be welcomed and encouraged. It is in harmony with that breadth of view which gives to men and women the liberty of doing any work for which their talents and achievements fit them. It is an outcome of the spirit of co-operation, from which society is hoping so much and which already has produced such astonishing results in material and social affairs. These spiritual books from cultivated laymen, these high offices filled by consecrated Christian men of affairs, these religious services performed by practical people of the world, are adding practical sense, wholesomeness, and breadth to the religious activity and thought of the world.

THE WORK OF BANCROFT.

In the death of Bancroft we lose another of the venerable figures whose lives connect the generation of to-day with the infancy of American letters in the early years of the republic. Emerson, Motley, Hedge, Bryant, Longfellow,—all these were with us till but lately and yet they were among the founders of our literature and our literary scholarship. Older than any of these, except Bryant, was the historian who has just passed away. He was born in 1800, when John Adams was President of the United States, Pitt was still British Premier, and Napoleon, First Consul of France. What an intensely interesting panorama must have unfolded in the memory of a man gifted and circumstanced as Bancroft was and able to look back with his own eyes over the entire nineteenth century!

Of the dead historian and his work we hope to speak fittingly at some future time; here we content ourselves with a passing tribute of appreciation. The first volume of Ban-

croft's "History" appeared in 1834, and soon found favor as the work of a man exceptionally well-qualified for the task he had undertaken. The author had graduated at Harvard in 1817, and had then spent two years at Göttingen, receiving the doctor's degree there in 1820. He had also translated Heeren's "Reflections on the Politics of Ancient Greece,"—a piece of work which would be of at least some service to the philosophic historian of the new Western republic. He had then spent several years of research among the documents. Thus the "History" acquired from the outset the authority of a work based upon scholarship of a high order, and this reputation the author took care that it should continue to deserve. A whole half century went to the completion of the task, to say nothing of the final revision; a splendid instance, indeed, of devotion to a purpose, though it is questionable if any literary work does not necessarily lose more than it gains from such a slow and lingering genesis.

The opportunities of Bancroft were altogether exceptional. The ordinary resources of college and public libraries and the archives at Washington, were only a part of the sources of information at his disposal. The prestige of his history became such that the possessors of private documents deemed it an honor to place their treasures in his hands. His literary reputation and his diplomatic experience procured him favors in England, France, and Germany such as another would have found it perhaps impossible to obtain. These circumstances enabled him to gather a library which is said to be the best private collection of Americana in existence. Not often do the stars thus favor a great literary undertaking.

The chief elements in the ideal which Bancroft early proposed to himself were accuracy and impartiality. He was, however, with all his cosmopolitan schooling a thorough American, proud of his country, convinced of the greatness of its mission, and persuaded of its altogether unique importance in modern history. Being thus minded and writing at times rather incisively, when his feelings were concerned, he could not escape the charge of partisanship at the hands of English critics. Occasionally, too, a countryman has found fault with his statements or conclusions. In general, however, it is not of his partisanship that a critical student of our day would be most likely to complain.

We have learned that impartiality in a historian is, to borrow the stately phrase of Senator Ingalls, an "iridescent dream." Every historian has his point of view, which one must buy along with the book. The really vulnerable point in Bancroft is, as has often been said, his exuberant and florid style. This appears, to be sure, very much chastened in the last revision, but even in their final form his pages contain much to displease the lover of simplicity and directness. They often suggest a striving for rhetorical effect, a fondness for literary embellishment, that seem out of keeping with the matter-of-fact, scientific methods of our day. It is known, too, that Bancroft's quotation-marks do not always tell us whether he is really quoting, or only paraphrasing, or epitomizing his author; and this again is not in accordance with present standards. Here we find, no doubt, the reasons why Bancroft has not, upon the whole, exerted a very marked influence upon the historical scholarship of the present day. But these reasons are not such as greatly to affect his reputation with the general reader, who is neither a historical specialist nor a literary critic. By the general reader Bancroft's work was long ago labeled as one of the great classics of American historical literature; and that label it is likely to bear unchallenged for many a year to come.

THE ART OUTLOOK.

FOR a number of years there has been an effort to provide more and better facilities for art education in this country. Art schools have been started in our cities and a number of art galleries have been opened to our people. Loan exhibitions have increased and many private and club exhibitions of all kinds have been held. The magazines have given us the finest illustrations ever seen in the history of printing, and science has come to the aid of the picture-dealer, enabling him to reproduce pictures of all kinds with great fidelity and at very low prices.

All these things must have had some influence upon the people for good. How far has this influence gone and has it been worth the cost? Every thing that educates is worth its cost, unless the cost be excessive and unreasonable. At the same time it must be recognized that the multiplying of art schools has worked some harm. It has led many

people to think that studying art means another good method of providing young people with a living. There are already too many graduates of these schools for the volume of art business in the country. The result is that the price paid for pictures is too low. Real talent does not complain, but hundreds of these young artists find it impossible to earn a living. With all our art magazines, galleries, and schools we are not yet an art-loving people. At least we do not love art enough to buy pictures. We purchase from one to three million dollars worth of foreign art works every year. We do not buy one per cent of the pictures our native artists are able to produce. The actual sales at the exhibitions in New York and other cities are very small compared with the value of the work exhibited. Even in illustrating, the price paid for drawings is very low indeed.

This is perhaps discouraging, yet it is not hopeless. We are a commercial people and, as a whole, are too busy earning bread to stop to buy pictures, and, at the same time, we wish we could. The wish to do or be is encouraging. If the wish be strong enough, ends are reached. We are really going ahead. The interest in art subjects steadily increases. Our newspapers and magazines pay more and more attention to art matters. The reproduction of pictures by etching and other processes has made it possible for people of moderate means to have something of real art. It is better that a thousand good copies of a really fine work should be scattered over the country than that one picture be sold to a private collector who locks it up in his gallery. Many an artist who fails to sell his work at the exhibitions is glad to get even a moderate price from the reproducer. Another good sign is the many private club exhibitions given lately. The Union League, the Manhattan, the Century, and other clubs in New York have given notable exhibitions of native work this season, and the Fellowcraft Club gave a wonderfully interesting exhibition of original sketches, showing how the artist works upward from the first rough notes and memoranda through more or less finished sketches and studies to the finished picture or illustration. This exhibition attracted a great deal of attention, and this is in itself encouraging. It shows that people are interested in art methods. Besides the exhibitions of the Academy of Design in

New York, other new exhibitions have been started within the last few years. Among these the Water Color Club and the Water Color Society have done good work. Among the artists themselves, particularly in New York, there is a feeling of hopefulness. It is true the sales are small, it is true that nearly all have to teach, or use some other means of supplementing their incomes, and yet they work on faithfully and cheerfully. The people are learning. They have escaped from the "chromo" stage, they are buying etchings and photogravures, and they read the art papers eagerly. Some day we shall learn that the true value of a picture is to live with it, to have it in our homes and always with us. We are, as a people, more and more in-

clined to own our own homes and to settle permanently in one place. We could not buy pictures while existing (not living) in a boarding-house. The homes are multiplying, and with the home comes the desire to enrich it with art treasures. We have not cared to cover the landlord's walls. Our own four walls have a certain sacred value, and they seem worthy to hold such art works as we may love and admire. The wonderful increase of the building associations is for art a hope. They create homes, and only in homes do people seek art as a tribute to home life and home pleasures. Therefore, as a whole, in spite of some shade, the outlook for art is hopeful and encouraging.

EDITOR'S NOTE-BOOK.

THE Silver Bill, to which the *Note-Book* called attention in its last issue, has been superseded by a free-coinage bill, the same which the Senate passed last summer. There is a possibility that the House will defeat the measure, and a probability that, if it does not, the president will veto it. In the face of the opposition which has developed against the measure in business circles and in the press and among the politicians of both parties it is scarcely possible that the administration will care to make the experiment of free coinage.

PRESIDENT HARRISON'S cabinet has been the scene of some grave afflictions. The Blaine family has suffered the loss by death of four members. The awful fire a year ago at Secretary Tracy's home by which he lost wife and daughter is still vivid in the public mind. The startling death of Secretary Windom in New York on January 29 is a blow of great severity to the Executive, the Cabinet, and the people. Secretary Windom has been in public life for over thirty years. His career has been characterized by energy, uprightness, and wisdom. His family and his associates have the profound sympathy of the country in his tragic death.

THE more that is known of the unfortunate Indian outbreak, the more reckless, even criminal, does the prevailing system of appointing Indian agents appear. Under the last Democratic administration, fifty out of fifty-

eight of these officers were changed. Under the present administration the appointments have been made the perquisites of the senators and representatives in the states and territories in which the reservations are located, and there has been a similar replacement, save in the positions under the control of the present Indian Commissioner. The effect of the system is evident. A man appointed because of the "pull" he exercises, not because of his merit, and changed because he votes a certain ticket, not because he is unworthy, is almost certain to be unfit for this work. Courageous, experienced, and kind Indian agents undoubtedly could have prevented the recent trouble.

THE confidence of Americans in legislation is amazing. We attempt to legislate even poverty, crime, and human nature out of existence. But we do not place corresponding confidence in the power of execution. The Law and Order Leagues which for the last few years have been multiplying throughout the United States and Canada until they have reached twelve hundred in number, attempt to arouse the public to the power which it can exert if it insist on the execution of the laws it already possesses. The liquor traffic especially has been restrained by the exertions of the leagues, but there is no abuse which legislation has attempted to control which is not within their province.

THE lobby is not necessarily a corrupt in-

fluence. There are honorable ways of swaying men, committees, and legislatures; however, the abuse ordinarily is much greater than the use in this country. Professional lobbyists beset the national congress and state legislatures as thickly and constantly as beggars swarm about the traveler in Italy. The evil is difficult to remove. California has declared lobbying "felony," Georgia, a "crime," but no effective steps have been devised to end it. The Governor of Massachusetts in his inaugural address at the opening of the present session declares his intention to overcome the lobby in that state, and advises "publicity" as a weapon—that is a law requiring that all moneys spent, all efforts made in passing a bill, be made public. The legislatures in all the states can well afford to give time to the matter.

THE financial situation in January was greatly relieved. The remaining lack of confidence showed itself all over the country in the form of "running on the bank." There is no more irrational or selfish action than in assisting in a "run." A bank failure is a town calamity. In time of panic the whole force of one's influence should be thrown in favor of supporting an institution, not of tearing it down. Self-control, concerted action, and fidelity to the interest of the whole, would avert most bank failures.

THE *Outlook* of this magazine discussed in December the plight which municipal affairs in Cincinnati had gotten into through its system of government, a partisan Board appointed by the governor. It is probable that the present session of the Ohio legislature will restore to the city the control of its affairs. Governor Campbell in his message suggests a thorough overhauling of the municipalities of the state, and the enactment of a law providing that in the future the people of each city shall elect their own officers without interference from the General Assembly. An effort will be made to submit to the electors of the state a proposed constitutional amendment providing that each city having over twenty thousand inhabitants shall hold a charter convention and adopt a form of government,—a sensible scheme which ought to prevail in every state.

ON the whole, legislation is in favor of morality. A bill which openly aids vice is rare. The senate in New York State, how-

ever, has passed a measure by a large majority which is a direct encouragement to the worst life of the city. It permits dance houses in New York City to sell liquor until four o'clock in the morning. This astonishing piece of legislation cannot, of course, be defended by the senators. It must be regarded simply as a sop to the liquor element.

THE Scotch railway strike which began in December is apparently not ended at this writing. It has been almost as disastrous as a war would have been. Over 8,000 men have been involved. The whole railway system of the country has been partially tied up for over a month, and all lines of industry have suffered. It has been a war for rights. The men were obliged to work fifteen and seventeen hours a day, and their wages were poor. It is a serious thing for the public to suffer what the Scotch have in this strike, but can a public which tolerates manifest injustice against a body of its servants expect anything but eventual disaster? The inevitable outcome of injustice is revolution. One good result of the strike is that Parliament has turned its attention toward legal reform in the railroad system.

CONGRESS is now considering the appropriations for the Indian service and it is evident that unless unusual pressure is brought to bear, the money which has been asked for additional Indian schools will not be granted. The Indian Rights Association says:

We think it is altogether fair to claim that the recent sacrifice of more than five hundred human lives, in Dakota, would never been made had the Government adopted the policy ten years ago, of educating the *entire* rising generation of Indians. The ignorance and fanaticism which led the hostile Indians among the Sioux to believe that "sacred shirts" could protect them against rifle bullets, it is fair to claim would never have existed if even the younger men among them had received the advantages of such a plain, practical education as has converted many of their kindred into intelligent, law-abiding men. We feel that, in the possibility of such a failure to grant adequate appropriations for school purposes, is the seed of future trouble.

Any one who gives candid thought to the situation must agree with this view, and aid in the appeal to Congress to be generous and just in its appropriations.

"ANOTHER Haussman" will be through the future the title given to him who re-

models a city so as to give breadth for narrowness, convenience for inconvenience, beauty for shabbiness. For such was what the late Baron Haussman did for Paris. That city until his time was mediæval in all respects. It was laid out so that light, ventilation, cleanliness, attractiveness, were out of the question. His plans made of it one of the most beautiful cities in the world, if not the most beautiful.

AMONG the most delightful advantages of co-operation are the summer outings which a number acting together are able to secure—outings otherwise out of the question. The girls branch of the London Polytechnic carries this idea to charming results.

Not only into the water, but over the waters, goes the female Polytechnic host, joining the fine vacation tours specially arranged and conducted by the association. Fancy a fortnight in Switzerland among lakes, snow-peaks, and glaciers for thirty-five dollars; or a sea-voyage of two weeks, going and returning, to the Madeira Islands, far off in the broad Atlantic, with a week on land amid scenes, vegetation, and climate wholly different from the British Isles,—all for a sum an American mill operative lavishes on one new winter wrap,—fifty dollars! Last year at the Paris exposition, while strangers paid enormous prices for beds, hundreds of working girls under the auspices of the Polytechnic, for a ridiculously small outlay, spent ten days at the big show, well lodged and chaperoned, and seeing all the sights of the gay French capital.

Girls anywhere by acting in concert can secure similar delights.

WE look to Africa just now for much of our excitement, but scarcely for temperance lessons. Yet there is one which it would be difficult to duplicate. The British South African Company is building a telegraph line inland and has extended it some two hundred and sixty-five miles beyond Mafekin. Rhama, the chief of a tribe through whose country the line runs, furnishes men to cut poles and to aid in construction on condition that *no liquor be sold to his people*. For twenty years he has kept intoxicants out of his country and has even prohibited his people making the native beer from corn.

THE two books which link Alexander William Kinglake, who died in January, to posterity, are "Eothen" and his history "The Invasion of the Crimea." The first came out about forty-five years ago and made an

impression in both Europe and America, which no book of travels has ever equaled. Its power was its marvelous atmosphere. It caught the spirit of the East and infused it into its readers. As Mr. Kinglake was on the field during the first part of the Crimean Invasion, knew the leading actors well, and was a close student of the causes and effects in Europe of the war, his history grasps the situation with peculiar clearness and breadth. It is written with vigor and picturesqueness.

THE Government has set about arranging a chart on geographic names, its object being to secure uniformity. All official publications will follow the spelling recommended and the board in charge expresses the hope that map-makers and text-book publishers will adopt them. Among the most interesting suggestions are Bering for *Behring*, Barbados for *Barbadoes*, Baluchistan for *Beloochistan*, Colombia for *Columbia*, Haiti for *Hayti*, Helgoland for *Heligoland*, Hudson River for *Hudson's River*, Kongo for *Congo*, Salvador for *San Salvador*, Chile for *Chili*.

PROFESSOR MAX MULLER has recently published some extracts from the Sanscrit which will surprise devotees of the Delsarte system and physical culture craze, most of whom believe that the deep breathing they are cultivating is the latest discovery of hygiene. According to these extracts the ancient Hindoostanese were accustomed to practice the present breathing exercises in full—but for a different purpose. They thought to secure clearness of mind from them, while we seek steadiness of nerve and greater breathing capacity.

De Funiak Springs, Florida, February 4-March 16.

Mount Dora, Florida, March 17-30.

Albany, Georgia, March 1-April 8.

Such is the calendar for the winter assemblies. The attractions at De Funiak, we noted last month. At Mt. Dora, Dr. Gillet will be in charge of the platform and Professor Case of the music. There will be instructions given in various branches and a fine program of lectures is offered. At Albany the schools open the first of March and continue until April 8. Dr. Hurlbut is to have charge of the C. L. S. C. department. The platform will not be less brilliant than in other years. Chautauquans going South should arrange their itinerary so as to take in one or more of these points.

THERE are several significant percentages reported from the vote in the Methodist Church on the admission of women to the General Conference. To judge from it woman's suffrage has a majority in New England. In the Middle States it is weak, the vote in favor being 44 per cent, in opposition 56 per cent. In the West there is a strong vote in favor, the percentage running as high as 90 in some states. The colored conferences oppose it squarely, and so do the Germans. As far as Japan has been heard from the votes are favorable. Altogether the average which the affirmative has is something over 60 per cent.

THE annual meeting of the Board of Trustees of the Chautauqua Assembly was held in Titusville, Pa., in January. The reports from all departments showed the managers of the great institution to be in buoyant spirits concerning the future. Chancellor Vincent as usual was fertile in plans for increasing the attractiveness and usefulness of the great summer school. Several notable improvements will be carried out before another summer, especially an Arcade for the accommodation of all shops, and a much needed Woman's Pavilion in which the cooking school and Woman's Club will be housed. These buildings will be no less an addition in themselves than for what they will make it possible to remove. Dr. Duncan, the energetic secretary of the assembly, submitted a plan for enlarging the Amphitheatre, which was adopted. Seats for one thousand persons will be secured by this plan.

THE last newcomer into the Chautauqua Assembly family has the National Capital for its birth-place. An assembly has been incorporated in Washington by a number of leading citizens. Its Board of Trustees includes the name of W. T. Harris, Commissioner of Education. Its Superintendent of Instruction will be Dr. A. H. Gillet. Its site will be near Washington on the Potomac. Its charter provides for \$1,000,000 to be used in the construction of buildings, most of which will be in granite, and in the preparation of the grounds. Its first session will begin June 2, 1891. Its program as already arranged includes much of the highest talent

of the country. All good things be with the Glen Echo Chautauqua, will be the universal greeting of Chautauquadom.

ANTIQUARIANS the world over are excited by a recent discovery reported from the British museum. A collection of papyrus rolls was obtained recently in Egypt. One of them has been declared to be the text of Aristotle's treatise on the constitution of Athens, from which numerous writers of antiquity quoted, but which has hitherto been known only in detached fragments. This treatise may now be seen at the British Museum, where fac-similes of it are being prepared. The opening chapter is missing, and the closing chapter is mutilated; otherwise the manuscript is in perfect condition. This discovery, if it is proved genuine, is almost unprecedented in the whole history of classical learning.

THE Jamaica exhibition which opened in January will call many people to the West Indies. The enterprise has been undertaken for the purpose of showing the inhabitants the productive capabilities of the island. It is a co-operative enterprise, supported entirely by the people, the government not having been asked for any financial support. One has donated ground, another designs, another money, and so on, until ample accommodations have been arranged. The inhabitants have taken great interest in contributing their products and crude manufactures. Many foreign countries send exhibits. The people undoubtedly will receive great stimulus from the affair and for those who want to study Jamaica and its people at their best it is a rare opportunity.

MR. C. KLACKNER of New York City handles a large and fine assortment of etchings, engravings, and the like. Anxious that not the rich only should have the advantage of his stock, Mr. Klackner makes through THE CHAUTAUQUAN a most generous offer to the hospitals of the country. To any one sending the proper address and references, he will send a collection of pictures to be placed on the hospital walls. The two hospitals in Meadville have received such collections, and they add much to the pleasure of both nurses and patients.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR MARCH.

First week (ending March 8).

"From Chaucer to Tennyson." Chap. VIII.

"The Church in the United States," pp. 1-20.

IN THE CHAUTAUQUAN:

"The Intellectual Development of the English People."

"England after the Norman Conquest."

Sunday Reading for March 1 and 8.

Second week (ending March 15).

"From Chaucer to Tennyson." Review.

"The Church in the United States," pp. 21-39.

IN THE CHAUTAUQUAN:

"The English Towns."

"Coxcomb and Coquette in Tudor Times."

Sunday Reading for March 15.

Third week (ending March 22).

"The Church in the United States," pp. 40-61.

"Walks and Talks." Chapters I.-IV.

IN THE CHAUTAUQUAN:

"The United States of the Pacific."

"Practical Talks on Writing English."

Sunday Reading for March 22.

Fourth week (ending March 31).

"The Church in the United States," pp. 62-81.

"Walks and Talks." Chapters V.-IX.

IN THE CHAUTAUQUAN:

"Social Reform and the Socialists."

"Studies in Astronomy."

Sunday Reading for March 29.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Roll-Call—Answered by quotations from authors in Chap. VIII. in "From Chaucer to Tennyson."
2. Paper—The Humor of Thackeray and Dickens contrasted.
3. George Eliot's View of Life—To be compiled from her writings and commented upon by the compiler.

Life is a bad business and we must make the most of it.

4. Table-Talk—Anecdotes of authors in Chap. VIII. "From Chaucer to Tennyson."*
5. A Study—Macaulay's Style, illustrated by readings from his Essays.
6. Book Review—"Sartor Resartus."

*The Library Table, p. 818.

SECOND WEEK.

A bird's-eye view of "From Chaucer to Tennyson."

I summon up remembrance of things past.

Let each chapter be assigned to some one who will give a five-minutes' talk on the literary characteristics of the period considered in the chapter, name the principal authors and their works, and other interesting points; follow this by a general discussion by the circle-members, who will supply omissions, criticise opinions, etc. The value of this exercise will depend upon the preparation of the circle. (If a regular program is desired follow the usual order.)

THIRD WEEK.

1. Roll-Call—Answered by sentences illustrating faulty construction.
2. Talk—"The United States of the Pacific": history, natural resources, industrial development, government, map of the country at the present time, and outlook.
3. Pen-pictures of the various churches established in the United States by the Spanish, French, English, and other Colonists.
4. Reading—"The Quakers."*
5. Essay—The work of the early American churches among the Indians.
6. Discussion—Would it be advisable for this circle to form a Tramp Club for the study of Geology? (See *Introduction to Local Circles*.)

FOURTH WEEK.

1. Half-hour Lecture—Subject: The Geology of this neighborhood.
2. Round-Table—Subject: The Moon.
3. Paper—The Sceptical Tendencies in the United States at the close of the last century.
4. Debate—Resolved that the Social Reforms meet all the demands of the Socialists.

BROWNING DAY.—MARCH 17.

There is no work of genius which has not been the delight of mankind, no word of genius to which the human heart and soul have not, sooner or later, responded.—*James Russell Lowell*.

"THE RING AND THE BOOK."

Nothing can be chosen from Browning for an evening's entertainment which will more forcibly

*The Library Table, p. 818.

bly illustrate his peculiar genius or which will give opportunity for more dramatic effects and more searching character studies than "The Ring and the Book." The twelve parts of the work should be divided among the members of the circle, care being taken in assigning them that the person sympathizes with the character given. The first gives Browning's account as gathered from Part I. of the origin of his story, the reason for the same, and the outline of the story. The performer should not fail to read aloud the closing lines of the Part beginning :

O lyric Love, half-angel and half-bird,
And all a wonder and a wild desire.

Parts II., III., and IV. are studies in public opinion in a tragedy which has come to attention. The greatest care should be taken to get the "point of view" of the speaker. The sympathy of the story-teller must be entirely in harmony with the character he takes, and he must tell it with the proper degree of earnestness or of lightness. Thus in Part III., as sympathy with "little Pompilia with the patient brow" is the leading thought, the speaker must give the requisite tenderness and sweetness to the narrative; Count Guido's tale in Part V. will be marked by harshness, bitterness, and subterfuge; that of Dominus Hyacinthus by superficiality, bombast, and complete incomprehension of the magnitude of the case; the Pope's by dignity, deepest feeling, profound weighing of all sides of the case.

If desired, the characters of course may be in costume, and some attempt at scenic effect tried, but the exercise will be quite as profitable in a small circle without any accompaniments; the only object being to show the many points of view from which any event may be considered.

THE CHAUTAUQUA CORNER.

SUGGESTIONS TO SOLITARY READERS.

"These unnecessary blunders in your speech, of which you complain," said the Scribe, "are, I think, due to purely physical causes. You are tired, your mind has lost its alertness, your nerves are unsteady, your tongue is uncontrolled, and you say what you do not mean and what you know is wrong. It is a nerve disease, and a common one.

"When I heard Miss A the other day talking about 'her husband's friend,' when she has no husband, and meant 'her friend's husband';

when I heard you enlarging at the dinner table yesterday upon the risks in the 'martial' relation, when I knew that you meant *marital*, and that you understood the difference between the two words as well as I or any of your auditors; when I listened to your comments on Longfellow's Enoch Arden, though I was positive you knew its author, and that your tongue, not your information, was at fault, I said to myself, The Occupant is tired. Weariness shows itself in speech as well as in head and back. To avoid the blunders rest must be taken. One should not talk much when he is tired.'

"I know it is not always weariness which produces these grotesque effects in your speech. Sometimes it is shyness and fear. Perhaps you remember the story of Lord Ellenborough and the young lawyer who rose trembling to make his first speech: 'My Lord, my unfortunate client, my lord my unfortunate client, my lord —' stuttered the poor fellow. 'Go on, sir, go on,' said the witty and bitter Lord Ellenborough, 'as far as you have proceeded hitherto, the court is entirely with you.' When you are frightened, as when you are weary, you should hold your tongue. One rarely loses any thing by a smiling and dignified silence. Recognize the fact that you are frightened and spend your energy in controlling it.

"You make not a few mistakes because of habit. You are quick to note the absurdity of mistakes, to catch the ridiculous sound of certain pronunciations. You repeat them purposely and 'for fun,' and not infrequently use them automatically when you do not wish to. A friend, a minister, told me a story the other day which illustrates capitally what I mean. For several months he had been laughing at one of his fellow ministers over a mistake the latter had made in a sermon. In describing the achievements of steam he had pictured the locomotive, and in a climax said, 'Behold it rushing by at a speed of *sixty miles a minute*.' My friend had occasion to use the same illustration afterward and involuntarily repeated the very words he had so often ridiculed. He recognized his mistake, and attempting to correct it said, 'that is, a *mile in sixty minutes*.'

"Allow no mistakes, however comical, to fasten themselves on your mind or tongue.

"If you will remember these three points you will remove most of the unnecessary blunders which afflict you."

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR MARCH.

"FROM CHAUCER TO TENNYSON."

P. 198. "Sā'li-ent." The word is used in heraldry of animals which are represented as springing forward, as a salient lion, a springing lion. It is derived from the Latin verb *salire*, to leap. In a figurative sense, salient means conspicuous, prominent.

P. 199. "Marshalsea" [mar'shal-see]. "Marchioness" [mar'shun-ess].

P. 200. "Histrionic" [his-tri-on'ic]. Relating to the stage or theater. An actor, in the Latin tongue, was called *histrion*.

"Mel-o-drā'mā." A theatrical performance with songs. *Melos* is the Greek word for song, whence we have melody; and *drama*, a Greek word which the English borrowed, leaving it the same meaning it had in the original.

"Falstaff." A famous character appearing in Shakspeare's "Merry Wives of Windsor," and also in "King Henry IV."—"Dogberry" is an absurd, egotistical, prating constable in "Much Ado About Nothing."

P. 201. "Jonathan Wild." See "From Chaucer to Tennyson," page 154.

"Analogy." A likeness, agreement, proportion. Greek *ana*, throughout, according to; *logos*, proportion, relation—this being a secondary meaning, as the first is word, speech.

"Abnormal." Latin *ab*, from, *norm*, rule, not conforming to rule, irregular, unnatural.

"Eccentric." Odd, irregular, out of the usual course. One watching the odd motion of an eccentric wheel in mechanics (a wheel having its axis of revolution out of the center) will be struck with the appropriateness of applying the same word to the queer actions of human beings. It means literally out of the center; Greek *ek*, out, *kentros*, center.

"Captain Cuttle" and the names immediately following, belong to extremely whimsical characters to be found in Dickens' books; "Captain Otter" and the names following, to similar characters in Ben Jonson's writings.

P. 202. "Parodying." The changing of a poem to another subject; a burlesque imitation. In itself the word means an ode beside; Greek *para*, beside, *ode*, the same word in English. An ode written beside another ode; that is, closely following it in imitation.

"Bohemian." See note on page 532 of THE CHAUTAUQUAN for January.

"Des' ul-to-ry." Trench says, "We say of a

man that he is 'desultory.' Do we attach any distinct meaning to the word? Perhaps not. But get at the image on which 'desultory' rests; take the word to pieces; learn that it is from *de* and *salto*, to leap from one thing to another, as a man who, in the ring, technically called a *desultor*, riding two or three horses at once, leaps from one to another, being never on the back of any one of them long; take, I say, the word thus to pieces, and put it together again, and what a firm and vigorous grasp will you now have of its meaning. A desultory man is one who jumps from one study to another and never continues for any time in one."

"Skits." Reflections, brief satires.

P. 203. "Flunkeyism." Having the qualities of a flunkey, a liveried servant, and hence one who is obsequious.

P. 205. "Lewes" [lū'is].

P. 206. "Romola" [rom'o-lā].—"Macchiavelli" [māk-e-ä-vel'lee]. (1469-1527.) A statesman and author.—"Savonarola" [sä-v-on-ä-rō'la]. (1452-1498.) An Italian monk who became a reformer and was put to death on account of his religious teachings.

P. 207. "Microcosmographie" [mi-kro-koz-mog'ra-phy]. The second title of the book, "A Piece of the World Discovered: in Essays and Characters," shows the fitness of the first name for the work, that word meaning in the Greek original the description of man as a little world.

P. 208. "Versatile." Turning easily from one thing to another. From the Latin *versare*, to turn frequently.

"Verbatim." Word for word. It is derived from the Latin *verbum*, word.

P. 209. "Piquancy" [pik'an-sy]. From the French *piquer*, to sting or prick. Sharpness, pungency.

"Distemper effects." In painting when colors are mixed with any unctuous or glutinous matter, size, or the white of an egg, instead of with oil they are said to be done in distemper. Such a preparation is commonly used for scene painting and for ceilings.

P. 210. "Tieck" [teek].—"Richter" [rich'ter]. The German *ch* is a hard sound to represent in English. "It is made by pronouncing the *h* in the throat—with the vocal organs nearly closed—as a consonant rather than a mere breathing." The roughening and rasping

effect thereby produced is indicated by the small c, in some words by small k. The best way to get it is to ask a native German for the pronunciation of *Ich*.—"Fouqué" [foo-kā].—"Diderot" [dē-drō].

P. 211. "Raphael" [raf'ā-els].—"Angelos" [an-jā-los].

"*Laissez faire*." See foot-note on page 731 of this issue of THE CHAUTAUQUAN.

P. 212. "Mazzini" [māt-see'nee].—"Diogenes Teufelsdröckh" [di-ōj'e-nee toi'fels-drōch].

P. 213. "Duodecimo." A book of the size of a sheet of printing paper folded so as to make twelve leaves. *Duodecim* is the Latin word for twelve.

P. 214. "Aria" [ā-ri'ā]. In music, an air or tune.

"SHORT HISTORY OF THE CHURCH IN THE UNITED STATES."

P. 2. "See." A seat or throne was called in Latin *sedes*. Passing through the Old French tongue it was modified to *sed* and *se*; the English taking it up here changed the *se* into *sea*, then to *see*. In all the languages it was used specifically of the seat of episcopal power, the jurisdiction of a bishop, or archbishop, or of the pope. It is not connected in any way with the verb to see, which comes through the German from some unknown Teutonic root.

"Habitat." "This word was coined for use in works on natural history. It is the exact Latin form for 'it dwells (there),' and is used in a specific sense of the natural abode of an animal or plant."

"Brownist." The name was derived from the founder of the sect, Robert Brown, a clergyman of the Church of England, who separated from that denomination and began to preach his doctrine about 1580. He and his adherents were Ultra-Puritans.

"Harry," Worry. From an Anglo-Saxon word *herian*—developed from *here*, army—to act as an army, to ravage, to plunder.

P. 4. "*Gloria in Excelsis*." "Glory to God in the highest."

"Delirium." In ancient Rome the sight of a plowman turning his plow out of a straight furrow, struck some word-framer as the best comparison for the actions of one whose mind was wandering, a crazy person. So, out of the furrow—*de*, out, and *lira*, furrow, compounded and modified into *delirium*—came to be a common name for insanity, and was transplanted into English.

"Expedition." Literally in the original, a freeing of the feet,—*ex*, out, *pes*, foot, plural

from *pedes*. A freeing of one's self (with the thought of haste implied) from all previous requirements in order to prepare for some new undertaking. The word was then applied specifically to an important enterprise at some distance, to an excursion for some special object.

P. 5. "Aborigines" [ab-o-rij'i-nee]. The first inhabitants of a land. *Ab*, from, *origo* (whence the English origin), the beginning.

P. 6. "Las Casas" [lās kā'sās].

"Nem'e-sis." An avenging Greek goddess who visited with righteous anger and retribution those guilty of crimes and of insolence.

"Juarez" [hoo-ā'rēs], Benito. (1806-1872.) President of Mexico, first "elected about 1861 soon after which, Mexico was invaded by a French army. Having gained several victories the French took the city of Mexico in June, 1863, and Maximilian of Austria assumed the imperial power, under the patronage of Napoleon III. Juarez was reduced to a critical position, and his cause seemed desperate; but at length the French army was withdrawn in 1866 and the Liberals quickly recovered the ascendancy. He was elected president again in 1867."

"Altamirano" [al-tah-me-rah'no].

P. 7. "Phil-o-log'i-cal." Pertaining to philol'o-gy, the study of language. Greek *philos*, fond of, *logos*, discourse, word.

"Zumaraga" [thoo-mar'rah-gah].

P. 8. "Verrazano" [vā-rah-tsāh'no].—"Cartier" [kar-tyā].

P. 9. "Duellettes" [drū-ail-lēt].—"Jogues" [zhoag].—"Xavier" [zav'e-er, Spanish hā've-air].—"Joliet" [zho-li-ā].

P. 10. "Marquette" [mar-ket].

"Loyalty." Being derived from the French *loi*, the term "expresses properly that fidelity which one owes according to law and does not necessarily include attachment to a royal person." "Originally it meant in English as is in French, fair dealing, fidelity to engagements; now it means in England, fidelity to the throne, and in the United States, to the Union or the Constitution."

P. 11. "Duquesne" [dū-kane].

P. 12. "Gorges" [gor'jez].

P. 13. "Disabusing." Notice the double prefix, *dis*, and *ab*, before use, the one counteracting the other. To abuse (*ab*-use) is to turn from the proper use, to misuse, to deceive, to lead into a mistake; to disabuse is to undeceive, to free from mistake.

P. 14. "Patent." An official document (letters patent) granting a privilege. The same word is used of the grant by a government to the author of some new invention. As an ad-

jective it means open to all, manifest. It has its origin in the Latin *patere*, to lie open.

P. 16. "A-mal-ga-ma'tion." A mixing or blending. The term is formed from amalgam, a compound of mercury, or quicksilver, with another metal, which name is either corrupted from, or is an alchemist's anagram of, the Latin *malagma*, a poultice or plaster.

"Carried a free lance." Said of persons who act upon their own will and pleasure, especially if they use great freedom in speech. "Roving companies of knights who wandered from place to place after the Crusades, selling their services to any one who would pay for them" were called free-lancers. This use of the word probably originated from applying the noun lance as a name to one skilled in the use of that weapon.

P. 19. "Moravians." This sect took its name from the fact that in its early history Moravia was one of its chief seats. The church was founded in Bohemia, and the blood of the martyr John Huss was its seed. The official name of the church is the *Unitas Fratrum*, or the Church of the United Brethren, which name must not be confounded with the United Brethren in Christ.

P. 22. "Frelinghuysen" [fre'ling-hi-zen].—"Campanius" [kam-pâ'ne-oos].—"Acrelius" [â-kra'le-oos].—"Stuyvesant" [sti've-sant].—"Huguenots," [hû'ghe-not]; see note on page 394 of THE CHAUTAUQUAN for December.

P. 23. "Edict of Nantes" [nânts or nangt]. See "Outline History of England," page 253.

"Palatinate" [pa-lat'i-nate]. See note on Elector Palatine in THE CHAUTAUQUAN for January, page 530.

P. 31. "Synod." That all of its members may walk together in the same way in matters of faith and doctrine is one of the objects to be sought in every religious system or denomination. Councils held for the purpose of consultation on all pertinent questions are called synods, a word composed of the Greek *odos*, a way, and *sun*, together.

P. 32. "Tentative." Experimental. Derived, as is also tempt and attempt, from *tentare*, Latin for to try.

P. 33. "Disasters." Here, as in consider, is a strong witness to the faith which once existed in the influence of the stars, *aster* being the Latin for a star, as *sidus* is for a group of stars, or a constellation. The prefix, *dis*, has a strong negative force, equivalent to *mis*, and *aster* is taken in the astrological sense of fortune, or destiny.

P. 36. "Sterling." There has been much dispute concerning the origin of this word.

Wedgwood says, "The hypothesis most generally approved is that the coin is named from the Easterlings, or North Germans, who were the first moneyers in England." It was applied to British coinage or money, and hence came also to have, as an adjective, the meaning of genuine.

P. 37. "Alumni." The graduates of a college. As a college course is designed to nourish the minds of students until they are strong enough to meet unaided the demands of future life, the fitness of the name, from the Latin *alere*, to feed, is readily seen; *alumnus*, one who has been fed intellectually.

P. 41. "Infallibly." In a manner not capable of failing or erring. Fallible (fail-able) is from the Latin *fallere*, to deceive, to err.

"The letter H." This stood for heretic.

P. 42. "The first table." Referring to those commands of the Decalogue bearing on the worship of God or the duties toward God; the first four Commandments. The second table—according to the generally accepted division—contains the six Commandments relating to the duties to men.

P. 43. "New Lights." A name given in derision to the Separatists.

P. 56. "Henry Martyn." (1781-1812.) An English missionary who for several years traveled through India and Persia. Under his supervision the New Testament was translated into Hindostanee and Persian.

"The Six Nations." A confederation of Indians consisting of the tribes of the Mohawks, Oneidas, Onondagas, Cayugas, Senecas, and Tuscaroras.

P. 72. "Absolution in visitation of the sick." "An authoritative declaration of the pardon of sin pronounced over a penitent after private confession."

"The Athanasian Creed." A creed composed chiefly of precise theological definitions of the doctrines of the Trinity and incarnation."

P. 73. "Machaelius" [mack-ê'li-us].

P. 74. "Confession of Dort." The confession of faith adopted by the Reformed Dutch Church at the national synod held in the Netherlands in the year 1618.

"Wine-bren-nâ'ri-ans." A sect which took its name from its founder, John Wine-bren'ner. Not being able to conform to all the doctrines of the German Reformed Church, of which he was a member, he left it and established a new denomination which he called the Church of God, but which more commonly went by his own name.

P. 76. "Gettysburg." This place is the seat of Pennsylvania College (Lutheran) founded in

1832, and of the Lutheran Theological Seminary founded in 1825.

"Consubstantiation" [con-sub-stan-shi-ă-shun]. "The actual, substantial presence of the body of Christ with the bread and wine of the Lord's Supper." "Its advocates maintain that after the consecration of the elements the body and blood of Christ are substantially present with the substance of the bread and wine." It is opposed to transubstantiation, the doctrine that the bread and wine are changed into the body and blood of Christ.

P. 77. "Ecumenical" [ek-u-men'ik-al]. Common to the world, general. It comes from a Greek word *oikoumena*, the inhabited world, which word is itself built up from *oikos*, a house, and the word *ge*, world, which is understood.

"WALKS AND TALKS IN THE GEOLOGICAL FIELD."

P. 9. "Geology." This technical word in the English language said in the simplest possible manner, to the Greeks, from whose tongue it was borrowed, a talk about the earth; *ge* earth, *logos*, a discourse.

P. 10. "Menagerie" [men-azh'e-ry]. A derivative from the French language, *menage* in that tongue meaning a household or family. It was at first applied to "a place where the animals of a household were kept, then by extension [to] a place in which were kept rare and foreign animals." Now used mostly in a specific sense of the animals collected for exhibition.

P. 11. "Tam'a-rack." Another name for the American larch tree, a genus of coniferous trees, of the pine family.

P. 15. "Agassiz" [ag'as-see], Louis. (1807-1873.) A great naturalist who was born in Switzerland, but came to the United States in 1846, and from that time made this land his home. He traversed the entire country making himself familiar with its geology and natural history.

P. 16. "*Pierre-a-boi*" [pe-air'ă-bō].—"Neufchâtel" [nū-shă-tel].

P. 19. "Laminae" [lam'i-nee]. The form in the singular is lamina. A thin plate or layer or scale.

"Impervious." Built up from three Latin words, *im* (in), not, *per*, through, *via*, way; said of any thing through which a way cannot be made. A clay bed is impervious to water, that is, water cannot pass through it.

P. 21. "Disintegration." The root of the word is found in integer, meaning a complete entity, borrowed from the Latin, where, as an adjective, it means whole, entire. To integrate signifies to make whole or complete; to disin-

tegrate is to undo this work; to break up into fragments or to reduce to powder. Note the same root in integrity, moral wholeness or soundness.

P. 22. "Coalesce" [ko-a-lēs']. To grow together; Latin *co* (*con*) together, *alescere* to grow. "Neve" [nă-vă].

P. 23. "Glacier" [glă'sher, or glas'i-er].

P. 24. "Chamonix" [shă-moo-nee'].

P. 25. "Crevasse" [kre-vasse'].

P. 26. "Salience." Projection, protrusion.—"Charmoz" [shar-mō].—"Midi" [mee-dee].—"Géant" [zhă-ong].

P. 27. "Jardin" [zhar-dang].—"Argentière" [ar-zhon-tie-ăir].—"Flégère" [flă-zhair].—"Brévent" [bră-vong].—"Montanvert" [mon, tong-vair].—"De Saussure" [so-sür].

P. 28. "Bois" [bwă].

P. 29. "Débris" [dă-bree]. A French term meaning broken and detached fragments.

"Bossons" [bos-song].

P. 35. "Calcareous" [kal-kă're-us]. Of the nature of limestone. The word is derived from *calx*, a name for lime or chalk.

"Trav'er-tine."

"Per-ox'ide." That compound of oxygen and iron in which there enters the greatest quantity of oxygen.

P. 37. "Con-glom'erit'ic."—"Con-glom'er-ate."

"Souvenir" [soov-neer]. The French word for a keepsake, a remembrance.

P. 39. "Ingredients." The inherent force existing in words, which is so often unsuspected, can be well shown in this case. The ingredients of which any article is composed, are commonly looked upon as inert substances, brought together and mingled in some close form by an outside agency. At the time of the coining of the term, however, imagination saw in the different elements to be compounded, voluntary agents hastening to lend their aid to the required object. To express this thought, there was the Latin verb *gradior*, to walk, and *in*, into, which by a slight modification gave the English form to the word.

"Obelisk." The specific name of a lofty stone shaft, quadrangular in shape and tapering from base to summit. Such shafts, of great antiquity, are peculiar to Egypt, whence several have been transported to other lands. The one in Central Park, New York, stood originally at Heliopolis where it remained about one thousand six hundred years. In 23 B. C. it, with a companion obelisk, was floated down the Nile to Alexandria and re-erected there. In 1880, having been presented by the khedive to the city of New York, it was moved to that city.

The other obelisk which had been carried to Alexandria, was in 1877 towed to London and raised upon the bank of the Thames.

P. 40. "Argillites" [ar'jil-lites].

"Ef-fer-ves'cence." A bubbling and hissing, such as occurs in fermenting liquors. From the same root come the words fervent, fervor, and fever, all of which are traced back to the Latin verb *fervere*, to be hot, to boil.

P. 44. "Lā-cus/trine." Pertaining to lakes or swamps.

"Ar-tē'sian wells." Wells made by boring into the earth until water is reached, which the pressure within will cause to flow spontaneously as a fountain. They take their name from Artois, France, where many such wells were made.

"Ath-a-bas'ca."—"Sas-katch'e-wan."

P. 48. "Hoang Ho" [hwang]. Chinese word for Yellow River. With the Chinese the Yellow Sea is called the Hoang-Hai.

"Impalpable." The Latin word *palpare* means to touch softly. Any thing that is

palpable, can be felt, readily perceived; the *im* gives a negative force to the word.

P. 49. "Levees" [lev'ees].—"Khedives" [kē-deevs' or ke'deevs]. The rulers of Egypt; a title granted them in 1866 by the sultan of Turkey.

P. 52. "Al-lū'vi-al." Composed of alluvium; a name given to deposits of sand, gravel, earth, and other matter, made by rivers or floods upon land.

P. 53. "Garden of the Gods." About four miles from Colorado Springs, in Colorado, is to be found this most wonderful spot, where water, Nature's sculptor, has apparently enacted the rôle of a skillful artist, and in an immense gallery erected many masterpieces. Such a seeming design appears in these carvings that it is almost impossible not to think of them as of human invention.—Between Denver and Cheyenne Mountain another similar spot is known as "Monument Park." For a good description of the "Garden of the Gods" see THE CHAUTAUQUAN for July, 1887.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

FROM CHAUCER TO TENNYSON."

1. Q. To whom is the concluding chapter in this study of literature devoted? A. To those leaders of literary thought who seem likely to remain representatives of their generation.

2. Q. What is the most striking fact in the history of this period? A. The immense preponderance of prose fiction in imaginative literature.

3. Q. Who are the three acknowledged masters in modern English fiction? A. Dickens, Thackeray, and George Eliot.

4. Q. Name the prevailing bent of the genius of each of these writers. A. Humor in Dickens, burlesque in Thackeray, ethical and religious feeling in George Eliot.

5. Q. Which is Dickens' most characteristic book; and which is his masterpiece? A. "Pickwick Papers"; "David Copperfield."

6. Q. What objection has been made to Dickens' characters? A. That they are often mere personifications of a single trick of speech or manner.

7. Q. How does Thackeray's personal character appear as seen through his writings? A. He is shown to be a thorough man of the world, who concealed behind a satiric mask the manliest tenderness and a reverence for

the good and true in human nature.

8. Q. Which one of his characters is said to be a creation worthy to stand by the side of Don Quixote? A. Colonel Newcome.

9. Q. What element was lacking in Thackeray? A. Imagination.

10. Q. What forms the foundation of every one of George Eliot's stories? A. A problem of the conscience or the intellect.

11. Q. How are her books characterized? A. By a melancholy philosophy, most of them being tales of failure or frustration.

12. Q. Which of her books is largely autobiographical; which is most perfect in construction; which her greatest book? A. "The Mill on the Floss"; "Adam Bede"; "Middlemarch."

13. Q. From what three differing fields did these three writers draw their characters mainly? A. Dickens from the lower classes; Thackeray from the upper ranks of society; and George Eliot from the middle-class families of rural towns.

14. Q. Next to the novel what form of composition has been in most common use by the writers of this generation? A. The essay.

15. Q. Who was the most popular essayist and historian of his time? A. Macaulay.

16. Q. What style of historical writing did

Macaulay inaugurate in his fascinating "History of England"? A. The picturesque.

17. Q. How did Thomas Carlyle strongly impress himself upon his generation? A. As one who railed desperately against the spirit of the age.

18. Q. Describe his greatest work, "The French Revolution." A. It is a mighty tragedy enacted by a few leading characters.

19. Q. Of what does his "Sartor Resartus" treat? A. It is a satire upon the shams, conventions, and disguises which overlie the spiritual realities of the soul.

20. Q. What are the leading features of Tennyson's art? A. It is rich, ornate, picturesque, but, in general, unclassical.

21. Q. Of what do the critics complain in his productions? A. That in passages calling for action his figures stand still.

22. Q. What work is described as his most intellectual and most individual? A. "In Memoriam."

23. Q. The thorny pages of what poet form a strong contrast to Tennyson's smooth perfection? A. Robert Browning.

24. Q. In what work is Browning's astonishing mental vigor best shown? A. "The Ring and the Book."

25. Q. What is the great criticism made against Browning's writings? A. That they are obscure.

"THE CHURCH IN THE UNITED STATES."

1. Q. How is Europe in the sixteenth century described? A. As being in a state of religious revolt.

2. Q. When many of the revolutionists emigrated to America what results ensued in that new christendom? A. The old struggles were revived under broader conditions.

3. Q. Where was the first chapel in the Western world built? A. In the island of Hayti, by Columbus and his Roman Catholic priests.

4. Q. Name other fields which were rapidly added to the Spanish domain in America. A. Mexico, New Mexico, and Arizona, Florida and Texas.

5. Q. How were the nations brought into allegiance to the religion of these Spanish conquerors? A. If not by persuasion, by persecution.

6. Q. Who is named as the one humane Spanish servant of his church? A. Las Casas.

7. Q. What fact seems to indicate that a divine Nemesis watched over those suffering people for three centuries? A. The descendants of those persecuted wrested the land from Spain and established a republic.

8. Q. Who accompanied every French ex-

ploring expedition to the New World? A. Jesuit missionaries.

9. Q. Locate the chains of missions established by them. A. Those stretching along the shores of the St. Lawrence, the Great Lakes, and the Mississippi.

10. Q. In what respect did the Jesuits excel all other Europeans in America? A. In gaining the confidence of the Indians.

11. Q. By what event were the vast dreams of a new France in the Western world destroyed? A. The capture of Quebec by the English.

12. Q. In the colonization of America what position was soon assumed by the Anglo-Saxon? A. He made himself the king of circumstance and dominated everywhere.

13. Q. Mention other peoples coming as colonists to America? A. The Scotch-Irish, Dutch, Swedes, French Huguenots, and Germans.

14. Q. What is said of the time when the American colonies were planted? A. That it was the fittest time in all modern history for the New World to receive the best which the Old World had to give.

15. Q. Of what is every part of the territory of the United States a witness? A. The providential guidance to its shores of the different colonies.

16. Q. Name the four varieties of colonial government? A. Charter government, provincial and royal grants, proprietary grants, and irregular colonies with no royal authority.

17. Q. Which of these forms bore the closest relation to the British crown? A. The provincial and royal grants.

18. Q. What cause, which led to the Revolution and the Republic, did England permit in the charter governments? A. Large liberty to the popular will.

19. Q. Under which one of these forms was the widest religious liberty allowed? A. The proprietary grants.

20. Q. Which of all the colonies was the first to declare perfect religious toleration? A. Rhode Island.

21. Q. What finally formed the doctrinal basis of the churches of colonial New England? A. The Confession of Faith, modeled after the one adopted by the Westminster Assembly.

22. Q. When was the first common school established in New England? A. About 1645.

23. Q. For what special object was Harvard College established? A. As a theological school.

24. Q. What purpose did religious intolerance serve the Puritans in the New World?

A. It was their means for guarding against a new mastery.

25. Q. Where were the Puritans themselves prohibited from settling? A. In the Virginia colony.

26. Q. Against whom, down to the time of the Revolution, was there almost universal opposition in the colonies? A. The Roman Catholics.

27. Q. Into what three periods was the religious life of the first colonists divided? A. That of religious zeal and fervor continuing to 1660; the season of decline reaching to 1720; and the great awakening.

28. Q. Who were chiefly instrumental in the opening of the last named period? A. Jonathan Edwards and Whitefield, though many others contributed largely to the result.

29. Q. How was attendance at the church services secured in the Puritan colonies? A. A fine of five shillings was levied for every absence.

30. Q. Why were the churches made so bare and uncomfortable and the services so rigid? A. In order to avoid every reminder of the Church of England.

31. Q. Who of all men stands first in devotion to the conversion and education of the Indians? A. John Eliot.

32. Q. Who is associated with Eliot as a master-workman in the field of Indian evangelization? A. David Brainerd.

33. Q. Name the leading theological movements in the colonial churches. A. The Hutchinsonian Controversy, the Half-Way Covenant, and the Stoddard doctrine.

34. Q. How did the Revolution affect the American church? A. So seriously that until the beginning of the nineteenth century it was a question whether national independence would prove a spiritual blessing or curse.

35. Q. What other danger threatened to overspread the country at his time? A. The sceptical tendencies from France.

36. Q. In what great particular did the church of the United States differ from the colonial church? A. The former was entirely separated from the state.

37. Q. Which state was the first and which the last to make the church independent of the civil government? A. Virginia, Massachusetts.

38. Q. To what religious denomination belongs the honor of being the herald in this great movement? A. The Baptist, founded by Roger Williams.

39. Q. What great event marked the history of the church at the beginning of the present century? A. A wide-spread revival.

40. Q. As a result of this revival what did the entire American church now see for the first time? A. Its great opportunity for evangelization on the frontier.

41. Q. What other advantages grew out of that work of grace? A. The great growth of religious literature, the founding of Sunday-schools, of missions, of tract societies, and of the American Bible Society.

42. Q. In what parts of the new land did the Roman Catholics have pre-occupation? A. The West and the South.

43. Q. What shape did the Protestant currents setting in these directions assume? A. Not that of a religious movement, but simply the expansion of the permanent eastern population.

44. Q. Name the larger and earlier denominations established in the New World. A. The Protestant Episcopalian, Congregationalist, the Reformed Church (Dutch and German), Baptist, Lutheran, Presbyterian, Moravian, Methodist Episcopalian.

45. Q. Which of these was first founded? A. The Protestant Episcopalian, or the Church of England.

46. Q. Who are the Congregationalists? A. The direct descendants of the Puritans.

47. Q. Among what people did the Presbyterian Church take its origin? A. Colonists from Scotland and the north of Ireland.

48. Q. When, where, and by whom was the Methodist Episcopal Church established? A. In 1776 in New York by Barbara Heck, Philip Embury, and Captain Webb.

49. Q. What has been one of the characteristics of American religious life? A. The multiplication of ecclesiastical denominations.

50. Q. Who established the first Quaker Societies in America? A. George Fox, the founder of the body.

“WALKS AND TALKS IN THE GEOLOGICAL FIELD.”

1. Q. With what does the present study of geology begin? A. The stones, sands, and clays upon the earth's surface.

2. Q. Why are boulders often called “lost rocks”? A. Because they have wandered far from their native ledges.

3. Q. Who discovered Nature's method of transporting these boulders? A. Agassiz.

4. Q. What was this method? A. By the tremendous agency of glaciers.

5. Q. What is the general name given to all the loose material covering the surface of the north which was brought there by the glaciers? A. Drift.

6. Q. How are the reservoirs of water be-

neath the earth's surface formed? A. By impervious clay beds.

7. Q. How are springs caused? A. By leaks in these great cisterns of Nature.

8. Q. What are artificial springs called? A. Wells.

9. Q. Whence does the greater part of the water of all streams come? A. From springs.

10. Q. By what is many a fertile region saved from becoming a desert? A. Its underlying clay beds.

11. Q. What is known as "hard" water? A. That which has dissolved much limestone.

12. Q. Why do many springs throw down deposits? A. Because under pressure their waters will dissolve more than they can hold in solution when the pressure is removed.

13. Q. How alone can the particular name of each rock be discovered? A. By gaining a knowledge of its constituent minerals.

14. Q. Which is the hardest of all common minerals? A. Quartz.

15. Q. Of what three minerals is the rock called granite composed? A. Quartz, mica, and feldspar.

16. Q. What is a conglomerate? A. A rock composed of pebbles.

17. Q. In what respect is the Ridge Road along the borders of the Great Lakes a geolog-

ical phenomenon? A. It is a record of the former high water in the lakes.

18. Q. When did this high-water period of the lakes occur? A. Since the Drift was deposited.

19. Q. Where else are there to be found terraces caused by high water levels? A. Along the borders of the rivers in the north.

20. Q. How is the existence of these terraces explained? A. It is supposed they were caused by the fury of floods occasioned by the melting of the ice in the glacial period.

21. Q. What enormous business is carried on by all great rivers? A. That of transporting earthy substances from higher to lower levels.

22. Q. At what amount have engineers estimated the mud brought down yearly by the Mississippi? A. Enough when dried to form a block a mile square and two hundred and seventy-eight feet high.

23. Q. What becomes of these river solutions? A. They form deltas and bars.

24. Q. Mention some formations which stand forth like features of relief as a statue is made to emerge from a block. A. The Catskill Mountains, the Cumberland Table Land, and the ruins in the Garden of the Gods.

25. Q. Of what two processes has the whole history of the visible world consisted? A. Erosion and sedimentation.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

WORLD OF TO-DAY.—GERMAN SOCIALISM.

1. At what time did the political force known in Germany as Social-Democracy date its organic existence?

2. Under what names was this same anarchic force known in Russia, France, and Ireland, respectively?

3. What led to the passing of the anti-Socialist laws in Germany in 1878?

4. What did these laws decree?

5. When did these anti-Socialist laws expire?

6. By what system of social reform did Germany seek to counteract the revolutionary tendencies of these socialists?

7. Who were the great leaders in originating and enforcing this reform?

8. When did Germany pass the law making compulsory the insurance of working people against sickness?

9. What further important step in this reform legislation was taken the following year?

10. For what other classes of persons were

pensions provided by an act passed in May, 1890?

11. Of whom does the government exact the duty of seeing that the working classes are insured?

12. How are the funds secured for paying the premiums to the insured?

13. Are working women, belonging to the specified classes, included among those to be insured?

14. What taxes is it claimed will be greatly reduced by this new legislation?

15. What attitude does the present emperor take toward these legislative changes?

THE STARS OF MARCH.

1. At sunset in March what constellation is most noticeable in the east?

2. This fine group is easily distinguished by the figure of a sickle. If you are facing south about eleven o'clock the middle of March, where should you look for it?

3. What is the name of the large star at the end of the handle of the sickle?

4. Where is Beta, the second brightest star, in the constellation?

5. How do the three brightest stars differ in color?

6. What did Leo represent in the ancient Hebrew zodiac?

7. What is meant by the term "Zodiac"?

8. Why is the Zodiac taken of this particular width?

9. What is the rest of the old rhyme containing the names of the Zodiacal constellations, and beginning:

The Ram and Bull lead off the line?

10. What part of the Lion of the old star-maps does the figure of the sickle cover?

11. Where are the famous Manger and Aselli, or Ass' Colts?

12. Describe this group.

13. The cluster of five or six stars 15° south of the Manger and about as bright as the Aselli, mark the head of what imaginary serpent?

14. Where is Alphard, the "Hydra's Heart," and for what is it noticeable?

15. Where are Corvus (the Crow) and Crater (the Cup)?

THE QUEEN'S ENGLISH.—VI.

1. A correspondent writes, "Would you say the building burnt *up*, or the building burnt *down*?"

2. "The Chautauqua Young Folks' Reading Union commends itself to all young people." Why use *folks* in one place and *people* in the other, asks another correspondent.

3. Another writes: In a list of Sunday-school classes were "Young Ladies'" and "Young Women's Class." The first class was for those less than twenty years of age, and the second for those more than twenty. Is there any reason for this distinction in the use of *ladies* and *women*?

4. Correct the following sentences:

1. You and I both think the same.

2. It doesn't make any difference to me, anyhow.

3. A party whose name I will not give was there.

4. She is a confirmed invalid.

5. My son's future prospects are good.

6. A letter says, "Discontinue Mr. Jones' magazine, he is *diseased*. How could the writer have avoided falling into the error of using *diseased* for *deceased*?"

7. Come into the setting-room.

8. John is real sick.

9. Are you real angry with me?

10. He is an alumni of our college.

11. Miss Cary called on mother and I.

12. Try and correct these sentences.

ENGLISH PHRASE AND FABLE.—VI.

1. By what celebrated question did the dandy Beau Brummell retaliate upon the Prince of Wales, afterward George IV., for cutting his acquaintance at a ball?

2. What did this same celebrity say to a lady, who asked him at dinner, if he never ate any vegetables?

3. What famous wit invented for his slow horse "Calamity" a modern "Tantalus" consisting of a small sieve of corn suspended in front of him, from the shafts of the vehicle, and just out of reach?

4. Who, with good reason, called poverty the "half sister of Death"?

5. Who called sarcasm the "language of the Devil"?

6. How did the expression "Under the rose" originate?

7. What great historical novelist at the age of six declared himself to be a "virtuoso," defining the term as meaning "one who wishes and will know every thing"?

8. What English poet exclaimed, "I awoke one morning and found myself famous"?

9. What is meant by the term "medical Greek"?

10. Whose tombstone bears the inscription, "Here lies one whose name was writ in water"?

11. According to Charles Lamb what were "The Two Races of Men"?

12. Whose maiden speech in parliament drew from Edmund Burke the exclamation, "It is not a chip of the old block; it is the old block itself!"

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR FEBRUARY.

THE WORLD OF TO-DAY.—JAPAN.

1. Beginning of day. 2. In 1542. 3. Marco Polo. 4. Francis Xavier. 5. The offensive behavior of the Jesuits toward the sacred temples of the gods of Japan. 6. In 1640 all foreigners were expelled, Christianity was forbidden in the empire, and Japan for more than two centuries was a hermit nation. 7. It is a small cylinder containing gum and the dust of odoriferous woods, burned before the Japanese idols. Joss is their corruption of the Portuguese *deos*, god. 8. Being above ordinary mortals it is not necessary to distinguish them from men. 9. Son, or king, of heaven. 10. Army commanders, who gradually usurped so much power that the Mi-

kado had but the shadow of authority. 11. Great sovereign. 12. In 1868. 13. It is unknown. 14. Nearly 4,000. 15. A huge monster, "the earthquake fish," is thought to be imprisoned underneath the islands. In his angry efforts to escape, he rocks the land and also causes the tidal waves.

THE STARS OF FEBRUARY.

1. Orion, Canis Major, and Canis Minor. 2. Lepus, the Hare. 3. Canis Major, the Great Dog, representing one of Orion's hounds. 4. "Sirius," and the "Dog-star." 5. Because its appearance in the morning sky just before sunrise was coincident with the beginning of the season when the Nile overflowed and was therefore regarded as foretelling the floods. 6. From the Dog-star, because they come at the time when that star rises with the sun. 7. White with a shade of green. 8. The intense heat and light would make life impossible. 9. In Canis Minor, north-east of Orion. 10. It is attended by a companion star, invisible, but known to astronomers because of the effect of its attraction upon Procyon. 11. Betelgeuse. 12. Southeast of Canis Major. 13. Canopus, ranking next to Sirius, but only visible south of the parallel of 38°. 14. "Watling Street"—the path of the Watlings, mythical giants. 15. By the North-American Indians and the African Bushmen.

THE QUEEN'S ENGLISH.—V.

1. Wait *for* me. To wait *on* means to perform services for; to wait *for* means simply to await; this is what the person is asked to do in the question. 2. He was returning when I saw him; the word *back* is superfluous. 3. Give me *those* papers; the pronoun *them* should not be used for the adjective *those*. 4. It is three *feet* long; as more than one foot is meant, the plural form should be used. 5. He staid *more than* a month. Webster and the Century Dictionary each give this use of *above*, but *more than* is more definite. 6. I should have *gone* if you had let me know; the perfect participle should have been used; *have* is not needed; *let* is one of the verbs that is usually followed by the infinitive without the *to*. 7. I have drunk a pint of milk; this requires the perfect participle *drunk*. 8. I have a new gown; the idea of possession is as well expressed by *have* without *got*. 9. The teacher *taught* us the wrong pronunciation; we learn, another teaches us. 10. Sing the *first two* verses; there can be only one first. 11. We conversed an hour; in this sentence, *together* is a redundant word. 12. He lives *in* Meadville, is considered better form. Webster makes this fine distinction: when ref-

erence to the interior of any place is made prominent, *in* is used. *In* is used before the names of countries and cities (large cities) and *at* before villages and small places. 13. I have a pair of new gloves; place a modifier as near as possible to the word it modifies. 14. It admits no explanation; *of* is unnecessary. 15. Will that incommode or discommode you? either form is allowable.

ENGLISH PHRASE AND FABLE.—V.

1. "Bobby" and "Peeler," each meaning policeman. 2. From the custom of raising and lowering a ship's colors by means of pegs. 3. By making a bow, if the passer was a man; a courtesy, if a woman. 4. Because in those days, when books were expensive, a page containing the alphabet was often framed and covered with a plate of horn to protect it from the careless handling of the children. 5. On one occasion he took for his text, "He who giveth to the poor lendeth to the Lord." The sermon was brief and concluded as follows: "Now, my brethren, if you are satisfied with the security, down with the *dust*." 6. In the early part of the eighteenth century an interloper discovered in a Masonic meeting was sentenced to be punished as follows: "To be placed under the eaves of the house in rainy weather till the water runs in at his shoulders and out at his heels." Hence the term eavesdropper. 7. A large old-fashioned piece of ordnance made at Mons, Flanders, about the beginning of the sixteenth century. It was a great favorite with the common people of Scotland, and has an interesting history. 8. It was an imaginary land of plenty where roast pigs ran about with knives and forks sticking in their backs, crying out, "Who'll eat me, who'll eat me?" For another origin see Feb. number p. 671. 9. Cockney. 10. Bare feet—the term was first applied to the barefooted children of London. 11. Probably from the workshops. Among needle-makers when points and eyes are in confusion they are said to be "at sixes and sevens" because these numbers are the most common sizes and most frequently must be separated. 12. "Faggot votes" were created as follows: Suppose a large land owner had seven sons and three brothers, and also ten laborers' cottages on his estate. He would go through the form of sale of one cottage to each son and each brother, it being understood that the title-deeds would be returned when no longer needed for voting purposes. Thus the squire would control eleven votes instead of one. The term "faggot vote" was probably derived from the old word "faggot," meaning "nominal soldier."

THE C. L. S. C. CLASSES.

1882-1894.

CLASS OF 1891.—"THE OLYMPIANS."

"So run that ye may obtain."

OFFICERS.

President—The Rev. J. M. Durrell, D. D., Manchester, N. H.

Vice-Presidents—The Rev. J. S. Ostrander, Brooklyn, N. Y.; H. R. Palmer, New York City; Mrs. Mary A. Livermore, Melrose, Mass.; Mrs. Mary T. Lathrap, Jackson, Mich.; Mrs. Hawley, Buffalo, N. Y.; Mrs. Guernsey, Independence, Kan.; Mr. J. H. Fryer, Galt, Ontario, Canada.

Secretary—Mrs. James S. Ostrander.

Assistant Secretary—Mrs. Harriet A. H. Wilkie, Onondaga Valley, N. Y.

Treasurer—Miss Clara L. Sargent.

Class Trustee—The Rev. J. S. Ostrander.

CLASS FLOWERS—THE LAUREL AND WHITE ROSE.

THE PRESIDENT'S CHAT.—Has the note-book been purchased? If so, those who are not accustomed to use one may be glad of a few hints about filling it up. When reading the books of the course or any other book, paper, or magazine, have the pencil in readiness for use. If a sentence strikes you favorably, and seems to contain the gist of several pages, put it down, and do it at once, not waiting till the article is finished, for then you may be too weary to think of it. Give the name of the book or number of the magazine from which the quotation is made, and the page where it may be found. Not all good things are worth capturing; the note-book must not become a general lumber room for all sorts of waste material, but a magazine of selected stock ready for use when the time comes. Use your own judgment in selecting; the note-book is for yourself, not some one else, so your own fancy or taste is alone to be consulted. At the end of a series of years, if you keep up the practice, it will be interesting to compare the selections made at the commencement of the first year with those made at the close of the last; the difference in style will show the growth of your mind and the refining of your taste. A few illustrations taken from "Our English" by Professor Hill will indicate the manner of making notes.

It is idle, then, to attempt to secure a good style by imitating this or that writer; for the best part of a good style is incommunicable. ("Our English."—A. S. Hill, p. 61.)

One may, however, get good from a master of English by unconscious absorption, as one acquires good manners by associating with gentlemen and ladies. (Ibid p. 62.)

The best style is like plate glass, so transparent that in looking at the objects beyond it, you forget the medium through which you see them. (Ibid p. 150.)

I—Mar.

A child who abounds in animal spirit and nervous energy will talk better than his bloodless companions. (Ibid p. 195.)

To a ready talker clever things occur while he is talking and not on the staircase when the conversation is over. (Ibid p. 201.)

In addition to direct quotations, we may place in our book seed thoughts to be developed into essays or remarks in the circle when needed. For instance the following entry may be made:

"The English Constitution is not a constitution which has been reasoned out, but one which has been wrought out by living." (Woodrow Wilson in *THE CHAUTAUQUAN*, October, 1890, p. 8.) So the Bible, the constitution of Christianity, was not thought out by any one man but was lived out by different persons whose experiences have been gathered and handed down to us by the Providence of God.

Seed thoughts may also occur to us without quotation and find a place in our notes, as the following:

England, by reason of her insular position, learned to rule herself; from ruling herself she gathered strength to rule others. Each man must rule his own spirit before he seeks to rule his fellow-men.

Seeds thus saved may be nurtured till they develop and finally bear fruit in a Chautauqua essay or some other literary production.

In our next chat we will show how to get the ideas out of the note-book into life.

THE Class of '91 is moving steadily onward toward the close of its four years' course. The Class of '90, the greatest of all the C. L. S. C. classes, outnumbered by only a few hundreds the Class of '91. It yet remains to be seen what shall be the final record of the Pierian Class, but this fact is very certain: the Olympians have yet within their possible grasp, the prize most coveted by all C. L. S. C. classes—the greatest proportion of persevering students. '86 still bears away the palm from all competitors, '87 follows close behind, and '91 is yet to show her prowess.

CLASS OF 1892.—"THE COLUMBIA."

"Seek and ye shall obtain."

OFFICERS.

President—Col. Logan H. Roots, Little Rock, Ark.

First Vice-President—Prof. Lewis Stuart, Ill.

Second Vice-President—F. W. Gunsaulus, Ill.

District Vice-Presidents—Mrs. Frank Beard, N. Y.; Dr. P. S. Henson, Ill.; Charles P. Williamson, Ky.; the Rev. J. C. Hurlbut, N. J.; Mr. J. T. Barnes, N. J.; Mr. Ernest P. Brook, N. Y.; Issa Tanimura, Japan; Mr. J. S. Davis, Albany, Ga.

Secretary—Miss Jane P. Allen, University of North Dakota, N. D.

Treasurer and Member of Building Committee—Lewis E. Snow, Mo.

Class Trustee—Mr. J. P. Barnes, Rahway, N. J.

CLASS FLOWER—CARNATION.

A '92 who has tried many times to form a Chautauqua Circle has succeeded in making an entering wedge at all events. She writes: "The best we can do is a reading club taking THE CHAUTAUQUAN and its programs for our work. I feel as if I could never relinquish the work. I expect to read the course over so long as I live. Life would not seem complete without its inspiring help."

A MISSIONARY member of '92 from Siam writes, in September: "It is with a good deal of pride I this day mail our papers for '89-90. Now for the first time we are ready to take up the next year's work at the first of the year. We are more and more delighted with the readings. We find it just the recreation we need in this land. Two of our members go through the books again and again, literally devour them. One of our number goes home next year, so she will be in America when our class graduates in '92."

CLASS OF 1893.—"THE ATHENIANS."

"Study to be what you wish to seem."

OFFICERS.

President—The Rev. R. C. Dodds, 337 Summer St., Buffalo, N. Y.

Vice-Presidents—Mrs. S. M. I. Henry, Meadville, Pa.; the Rev. Russell Conwell, Philadelphia, Pa.; Prof. T. F. Wright, Cambridge, Mass.; Miss Kate McGillivray, Port Colborne, Province Ontario, Canada; Mrs. E. C. Chapman, Oakland, Cal.; The Rev. D. T. C. Timmons, Tyler, Texas; J. C. Burke, Waterville, Kan.; the Rev. M. D. Lichteley, Allegheny, Pa.

General Secretary—Miss Ella M. Warren, 342 W. Walnut, Louisville, Ky.

Prison Secretary—Mrs. S. M. I. Henry, Meadville, Pa.

District Secretaries—Miss A. M. Coit, Syracuse, N. Y.; the Rev. T. H. Paden, New Concord, Ohio; the Rev. E. S. Porter, Bridgewater, Mass.; Miss Anna C. Brockman, St. Louis, Mo.; the Rev. Chas. Thayer, Minneapolis, Minn.; L. E. Welch, Albany, Ga.

Treasurer—Welford P. Hulse, 112 Hart St. Brooklyn, N. Y.

Assembly Treasurer and Trustee Union Class Building—Geo. E. Vincent.

Building Committee—The Rev. R. C. Dodds; Mrs. H. M. Anthony, Ottawa, Ill.

THAT the helpfulness of Chautauqua in many a life is something not to be dispensed with, this bit of testimony shows: "Inclosed find fifty cents for membership fee. I belong to the Class of '93 and had thought that I could not take the course any longer, but cannot do without it, hence the delay in sending my fee."

A TEACHER writes: "I have kept up my

Chautauqua studies in spite of illness and removal and have interested others in the Chautauqua movement. One family reads my books most of the year. I think this is a grand movement and I hope it will do others as much good as it has done me. This is my second year and I hope soon to be able to take the normal course."

CLASS OF 1894—"THE PHILOMATHEANS."

"Ubi mel, ibi apes."

OFFICERS.

President—John Habberton, New York City.

Vice-Presidents—The Rev. A. C. Ellis, Jamestown, N. Y.; the Rev. E. D. Ledyard, Steubenville, Ohio; (third vice-president to be selected by New England Branch C. L. S. C.); the Rev. Mr. Cosby, Neb.; the Rev. Dr. Livingston, Toronto, Canada; Mrs. Helen Campbell, New York City; the Rev. J. W. Lee, D. D., Atlanta, Ga.

Secretary—Miss Grace A. Fowler, Buffalo, N. Y.

Treasurer—Mr. Henry M. Hall, Titusville, Pa.

Class Trustee—W. H. Everson, Union City, Pa.

Building Committee—William T. Everson, Union City, Pa.; Henry M. Hall, Titusville, Pa.; Mr. C. Foskey, Shamburg, Pa.; Miss Grace Fowler, Buffalo, N. Y.

INTERESTING letters from many different fields have been received within the last month and each speaks for itself. From Chicago the following: "Please give me all necessary information for forming a Jewish Chautauqua Circle in Chicago. Is there one here who could or would help us?"

From Kauai, Hawaiian Islands: "Please inform me in regard to the Chautauqua course. I am teaching a government school here and am anxious to keep up with the times. Here the school work is almost all primary work."

The busy matron of a Friends' Asylum writes: "Will thee please send circulars and two application blanks to me at the above address. We would like to join the class if it does not require too much time from other duties."

Russia also is represented among the claimants for membership in '94. This would-be Chautauqua student proposes to undertake the study of the English language and the C. L. S. C. course at the same time, but as he has already a pretty thorough acquaintance with the German, French, Polish, and Russian languages, we doubt not that he will be equally successful with the English tongue and the work of the Class of '94.

From China comes a call from a Baptist missionary for full information for himself and others, and the following letter from Shanghai shows that the leaven of Chautauqua is slowly but surely being felt in the Chinese Empire: "Being anxious to acquire some information about the working of the Chautauqua Reading Circle, if you will be good enough to send me

one or more syllabi of the course of reading for the present year, or for past years, I shall feel obliged. I am desirous of introducing the system here if possible and practicable."

REPORTS from our prison fields are frequent and encouraging. Several of the Nebraska students have volunteered to send expressions of interest to their fellow Chautauquans at Stillwater. Recent copies of the *Prison Mirror*, published at Stillwater, contain a cut of the Hall of Philosophy. This heads the Chautauqua column which appears every week and consists of papers and reports presented by the members of the class.

A MEMBER of the Class of '94 from Kansas writes: "I am a young writer living out in the country far from all literary circles, with not even a literary associate near. To me the Chautauqua readings will be more than I can express."

"I WAS at Chautauqua this summer, and as a consequence could not help being a Chautauquan. The C. L. S. C. course is something that my life has needed until now. I cannot find words to express my gratitude that Chautauqua is, nor keep the tears from my eyes when I think what it will do for me. I know you have no time to read such long letters, but I want to tell you that from the east to the west there will be no more enthusiastic Chautauquan than I."

GRADUATE CLASSES.

THE interest manifested by the C. L. S. C. graduates in the Special Course in English History and Literature is a source of much encouragement. Many new students, especially members of the Class of '90, have registered their names for the first year's course and many more have taken up the work of the second year. The second year suggestions which were very unfortunately delayed are now in the hands of all students, and now that the rush of the holiday season is over, our graduate students will be able to test more effectively the many advantages offered by this course.

THE silver hatchets (the badge of the Pioneers) have been placed in the hands of the secretary, Mrs. E. F. Curtiss, of Geneseo, N. Y., who will be glad to mail one to any member of '82 upon receipt of the price, thirty-five cents. It is suggested that eleven cents extra be inclosed for postage and registration.

ALL members of the League of the Round Table are requested to send clippings of articles written by them, concerning the C. L. S. C. work, to the secretary, that a complete record of such work done by the League may be kept. A member from San Francisco heads the list. Who next?

EUNICE E. TUTTLE,
Busti, Chautauqua Co., N. Y.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

BRYANT DAY—November 3.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

COLLEGE DAY—January, last Thursday.

SPECIAL SUNDAY—February, second Sunday.

LONGFELLOW DAY—February 27.

BROWNING DAY—March 17.

HUGH MILLER DAY—April 14.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first

Tuesday; anniversary of C. L. S. C. at Chautauqua.

ST. PAUL'S DAY—August, second Saturday after first

Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.

RECOGNITION DAY—August, third Wednesday after the first Tuesday.

LURKING in the darkness of every healthy heart is an admiration for the life of the tramp—not of the tramp to whom dirt and beggary, disreputableness and indolence are cardinal principles, but of the tramp whose creed is a free, out-of-door existence. Such a life appeals to all the "nature" in one. Vigor, elasticity, courage, soundness, attend it. No plan of life is complete which does not satisfy this tramp instinct.

Local circles are supposed to be in-door

bodies. The round table, the student lamp, the reference library, are considered their special insignia, the fireside or the public hall, their habitat. The Scribe sees no reason, however, for this limitation. If a club is a success indoors, it ought to be out-of-doors. If it can find pleasure and profit in weekly meetings under the gas-light, it ought to be able to find the same in the fields and woods. However, the course of reading prescribed by the Chautauqua Literary and Scientific Circle does not always

offer a subject which can be carried on as well or better in the open air. When it does, the opportunity should be hailed with joy, and preparations made to enjoy it to the full.

With this month, March, the study of Geology begins. Numbers of circles will devote a part or all of their study-evenings to the subject—but under what restrictions! What is there in-doors to illustrate the drift, the arrangement of strata, the varieties of rock and mineral, the action of wave and river and rainfall. Meager and distorted ideas necessarily will be gained if there is no illustration. No museum, no elaborate collection of charts, no finely equipped laboratory, is needed to furnish illustrations in geology. The ravines, the streams, the roadside, are full of specimens. Every gully cut by the rain, every excavation made for well or cellar or road-bed, offers diagrams. Every rain storm, every drying bed of mud, is an example of geologic processes. The only necessity is that the circle be so organized that it can use these illustrations.

For this purpose a Tramp Club should be formed, the evening meetings within-doors made day meetings out-of-doors, and weekly expeditions be conducted for the particular purpose of observing whatever the vicinity offers of geological interest.

"All set gain from the study of nature must come not through the contemplation of general facts but through the study of details," said Professor Shaler in his delightful talks on studying nature, which appeared in Volume X. of *THE CHAUTAUQUAN*. The club should never forget this, and so should consider no detail too small or uninteresting to study. Remember also this truth:

The only way in which we can secure some idea as to the manner in which the great land masses of the earth have been formed is by carefully studying some small portion of their surface and thereby acquiring an idea as to the methods in which lands take their shape. No student, however long he may have studied the continent, however much he may have tracked it over in rapid journeyings, will gain by such hasty study an adequate idea as to the history of the area. He must begin by becoming well acquainted with the conditions and history of a small area such as is about his dwelling place, which he sees often and may come to know well.

The gain will not be alone a better appreciation of geology. Better health for every one of the tramps will result. Best of all will be the return to the middle-aged members of the club of their old fondness for nature—a love which in the commonplaces of life and in the multitude of its cares so often is neglected and forgotten, and the life thus robbed of so much that might sweeten and strengthen it.

SOUTH AFRICA.

A MEMBER of a Chautauqua Circle in Wellington, Cape Colony, sends a glimpse of the circle work in that place in a letter written in December. She says:

We had our last Chautauqua meeting for the year in October. We had quotations and readings from Tennyson, music, and last, but certainly not least, readings from Miss Landfear's letters, telling of the latter part of her visit at Chautauqua and her visit at the C. L. S. C. Office. Not a few of those present sighed for an opportunity to follow in Miss Landfear's foot-steps. Unfortunately there is not much chance for such a desirable thing coming to pass except for Miss Campbell, who intends leaving here next year, and already "gloats" over the idea of reaching America in time for the Summer Assembly.

THE NEW-HAVEN UNION.

MENTION was made in *Local Circles* for February of a union which had been proposed for New Haven. Such animation and vigor was put into the enterprise that the suggestion is now realized. New Haven contains a large number of prominent Chautauqua workers: Dr. W. R. Harper, principal of the C. C. L. A., Miss G. L. Chamberlin, for a long time connected with the C. L. S. C. Office, and many Chautauqua lecturers and writers. During the past winter, Miss Landfear has been there and has given all that enthusiasm which has done so much in South Africa to extend the work at home. With such elements a union was inevitable. The new organization is fully officered, and a constitution has been adopted. It permits all who have been at any time members of the C. L. S. C., who have read any part of the course, or who have an active interest in Chautauqua, to become members upon the payment of a membership fee of ten cents.

The object of the union, as others of its kind, is to promote a feeling of fellowship between the various Chautauqua circles and to spread the interest in the Chautauqua system of education. A meeting of the Executive Board has recently been held in which it was decided that the union should hold bi-monthly meetings. The first hour of these meetings will be devoted to a lecture upon some subject in connection with the regular course. The second hour will be occupied in social intercourse. A very enjoyable reception was given in December to Miss Kimball. Between two hundred and three hundred guests were present who listened to a speech by Miss Kimball and to toasts from many prominent people. The union hopes to bring Chautauqua work more prominently before the notice of this section of the state than has been the case for many years. There is already an increased interest in the work and

people are noticing the frequent mention of the Chautauquans in the public press.

OLD CIRCLES.

CANADA.—Another charming proof of the wonderful adaptability of Chautauqua study to all earnest and intelligent minds, irrespective of age, is found in the following extract from a letter from the president of the local circle at Hatley, Quebec:

In the last CHAUTAUQUAN mention is made of the "lady in her fifties." I am in my *sixties*. When the young lady came to ask me to subscribe for the magazine with a view to starting a C. L. S. C. here, I told her I would subscribe for a *picture book*, but it was of no use for I could not remember any thing I read. But to encourage and please the young lady I put down my name. It is now two years and six months since then. In that time I have missed only two weekly meetings, and our lessons are all learned and answered with closed books. We also have sketches, readings, and criticisms every week and a good time. No one enjoys the studies more than I myself. . . . I was pleased to get the picture of Chancellor Vincent. I have cut it from the magazine and put it in my album.

MAINE.—The members of the Spruce Creek Round Table at Kittery deserve to be called the heroic ten. Although living in a country place and widely separated they never grow discouraged, but declare that it would take a very hard storm to prevent their meeting. One member, Class of '89, has not missed a meeting for six years. The regular program is always carried out in every detail, Chautauqua songs are sung, refreshments served, and a social chat enjoyed.—The Nityakwenontonk Club at Damariscotta reports an addition of six new members, and a live interest in the weekly meetings. No regular program is made out, but a careful record is kept of all proceedings, and of the progress of members in the required readings.—The Sweet Brier Circle at Cape Elizabeth meets once a fortnight at the State Reform School, and has at present twelve faithful members.—The Winnewang Circle at Brooksville is pursuing the work this year with the same membership as last season.—The Romans at Bingham are twelve in number.—The Sebasticook is a small circle at Clinton.

NEW HAMPSHIRE.—One regular feature of the meetings of the Queen City Circle in Manchester is the Table Talk, in which current events of general or special interest receive thorough discussion. The circle has the same membership as last year, and maintains steady interest in the studies.—The Vincent Circle at Great Falls reports progress.

VERMONT.—Montpelier boasts a circle of nearly fifty members,—of which we would we knew more to tell.—Bellows Falls has a club of ten.

MASSACHUSETTS.—Although all of the mem-

bers of the circle at Southfield are now post-graduate readers, they still continue to meet weekly, answering the roll-call with quotations from some favorite poet, giving readings, preparing essays, and taking turns in making out programs.—The Beacon Circle in Boston is gradually increasing in membership and the regular programs are carefully followed. The Tremont Street Circle of this city has thirty-two members in all, fourteen who are taking the regular studies, one pursuing the Garnet Seal Course, and one the Rose Seal Course, while the rest are local members. The circle meets semi-monthly, devoting part of the time to the questions on the readings and the remainder to a literary program.—The circle at Peabody is fortunate in being composed of members who invariably carry out the parts assigned them. It is needless to add that the meetings are always instructive and satisfactory.—At the January session of the Hawthorne Circle at Pittsfield an interesting discussion took place on the authorship of Shakspeare's Plays. This circle has an enrolled membership of fourteen.—Cummis Circle in Stoneham has thirty-five members.—Holden has a live circle of ten, the Gale.

CONNECTICUT.—The Rose Quartz Circle of New Haven continues its organization and interest.

NEW YORK.—Irving Circle of New York City sends a number of interesting programs of which the following shows especially careful and ingenious thought:

CHRISTMAS MEETING, DEC. 22, 1890.

Sing your joy, O Christmas chime!
Let us keep the Christmas time.

I was at her house the hour she appointed.
Put you on your best array; bid your friends.

1. *Reading from the Scriptures.* Whatever things were written aforetime, were written for our learning.

2. *Roll-call—Quotations on Christmas.*

He calls again, I pray you answer him
Ladies: poetry.—*Gentlemen:* prose.

3. *Criticism of the meeting of December 8.*

O! good sir, tenderly, oh!
I beseech you pardon me if I be mistaken.

4. *Reading of the Minutes.*

He hath an abstract for the remembrances.

5. *Conversation.*

Sir, here is a woman would speak with you
A gentleman of admirable discourse.
Entertain the time upon several subjects.

PART TWO.

a.—*Holiday Tide.*

Hurrah for Father Christmas!
Ring all the merry bells.
Vacation days; are they not pleasant?

a.—*Winter or Summer?*

Don't you think that winter's pleasanter than all?
And what is so rare as a day in June?
—Break their talk.

6. *Duet.*
Both in one key, as if our hands had been incorporated.
 7. *Christmas Thoughts.*
Yet have my thoughts for thee been vigilant.
This your companion hath a story ready for you here.
 8. *Violin Solo.*
There will we sit and let the sound of music creep in our ears.
— Take we up the thread again.
 9. *Conversation.*
- PART TWO.
- a.—Gifts.
 - b.—Literature of the Day.
 - c.—The Eloquence of Silence.
 10. *Solo.*
 11. *Business.*
I must employ you in some business.
 12. *Pleasure.*
If it please you to dine with us,
Some cheer is toward.
 13. *The Aftertime.*
Too numerous to tell in full.

—The Brooklyn Circle of Brooklyn now has more than thirty members, holds weekly meetings for study and gives a social once a month. The socials are greatly varied in character, taking the form of "Topic Parties," "Bonnet Parties," "Curio Evenings," etc. Music is given prominence on all occasions. Columbia Circle held a notable meeting during the holidays. A fine musical and literary program was rendered, the chief feature being an address by the president on "Chautauqua and its Advantages." This was followed by refreshments and social enjoyment.—This encouraging word comes from the Clio Circle of twenty-six members at Cazenovia: "Our circle was never so prosperous as this year. All the members are doing extra reading, and some are reading as many as four different authors of English history in connection with regular work."—The circle at Ripley is fortunate in having a large number of graduate members, who take an active interest. Evening receptions are a regular institution and give an excellent opportunity for the observation of Memorial Days.—The circle at Le Roy is divided into three sections, one meeting in the afternoon, another in the evening, and the third composed of individual readers. Meetings are held weekly, and once each month all sections unite in a joint program. This plan is found highly convenient and satisfactory.—The circle at Canandaigua sends several interesting programs showing that thorough work is being done.—The Sommers Circle at Alexander is progressing steadily.—The Athenians of Auburn are especially enjoying the English studies, having a leader who has traveled in England and is well prepared to make the les-

sons entertaining.—Other live circles in New York are the Æolian Circle at Arkport, the Philomathean at Cherry Creek, and clubs at Clarence, Rose, Livonia, and Westfield.

NEW JERSEY.—The Olga Circle at New Market opened the year with a public meeting, at which the president of the circle gave an address on the object and methods of the C. L. S. C. Other exercises were a brief review of the subjects studied during last year, a spelling-match on Roman names, and an exhibition of "Mrs. Jarley's wax-works," the characters being chosen from Roman history. The result of this meeting was a large increase in membership.—The Mount Holly Circle follows the independent course of preparing its own questions on the required readings, thus giving greater variety to the meetings. The circle has a membership of sixteen.—Thirteen students make up the Congregational Circle of Plainfield.—Lambertville has a small club.

PENNSYLVANIA.—A good report comes from the Utopia Circle at Pittsburg, which has a membership of eighteen, sixteen of whom attend regularly. This circle does nothing in an ordinary or perfunctory manner. For the review of English history a large map was drawn by one of the members, which proved very helpful. In studying "Our English" the circle twice put into practice the plan of "ten-minute essays." Among other regularly elected officers is the Editor, who serves one year, and whose duty is to conduct a monthly paper, the *Utopian Chautauquan*. All but two members of this circle are teachers. Another society in Pittsburg is the Berean Circle of twenty-one members.—The Ivy Circle of Philadelphia assigns to each member some one of the required studies in which he acts as instructor for the year. The roll-call is usually answered by quotations from Shakspere. Blackboard exercises have been employed successfully in the study of "Our English."—The Life-Builders of Kennett Square celebrated Bryant Memorial Day by a special program. The club has a large and earnest membership.—Millersburg has a flourishing circle, the Æolian.—Martinsburg has a club of eight.—The circle at Latrobe began the new year by holding a literary session, the chief feature of which was the reading of a long and well written poem in blank verse entitled "The Old and the New," and composed by one of the members.

MARYLAND.—Two circles in Baltimore began the year with good prospects.—Hyattsville has a club of ten.

SOUTH CAROLINA.—The Palmetto Circle at Anderson was reorganized this year with one

new member. Two of the old members are now post-graduate readers.

LOUISIANA.—A member of the Eureka Circle at Jewella writes: "We appreciate very highly the C. L. S. C. work and I feel that it has been very helpful in my family. My younger daughters joined the C. S. F. A. and it has interested them very much."

TEXAS.—A charming entertainment was given by the Eletheans of Cleburne, December 31. The souvenirs were large white cards bearing the printed program and decorated each with a pansy, the class flower, painted on one corner. Among the attractions of the program were a chorus ("and the night shall be filled with music"), a toast on "The Jiners" and "The Old Year's Blessing." The Elethe Circle has an enrollment of twenty-two members.—The circle at Dallas has become so popular that it was found necessary to extend the limit of membership from twenty-five to thirty. The circle meets weekly and carries out most excellent programs.

ARKANSAS.—The circle at Conway was organized in 1886 and still keeps up its membership and interest.

TENNESSEE.—The Rogers Circle at Clarksville appears to have no occasion for the heroic application of its motto, "Never be discouraged," for its membership is large and constantly increasing, the weekly meetings are full of interest and the influence of the organization is being felt throughout the city.

KENTUCKY.—A successful lecture course has been managed this winter by the South Side Circle at Hopkinsville. King Alfred Day and Wiclif Day were pleasantly celebrated and the last meeting in December was devoted to the study of Christmas customs and traditions.—Eighteen earnest workers comprise the society at Lebanon. An unusual interest has been manifest from the first meeting of the year.—Owensboro Circle reports twice the membership of last year, and is characterized by unabating zeal.

OHIO.—The Hale Circle of Marion graduated seven members last year who have now organized as the Hale Post-Graduate Circle—an important annex to the parent society. Notwithstanding this offshoot, the original Hale Circle is as hearty as ever. The annual Christmas banquet was celebrated this winter as usual. The game "Who Am I?" afforded great merriment.—The second annual course of lectures under the auspices of the Galion Circle was recently completed. This organization has more than forty members.—The interest in the circle at Medina is as well sustained as ever. This is the

fourth year of study and there are more than twenty students in the class.—The meetings of the circle at Wooster are occasionally enlivened by talks from different professors in the university. Several members of the society have been faithful Chautauquans for eight or nine years and have all the interest of fresh recruits. At one of the recent meetings an illustrated lecture was given, outlining the history of Oxford University and showing fine photographs of the principal places.—The Linneans of South Cleveland are in their second year of study and give very bright and varied programs.—Ashland has two circles, the Senior and Junior. The former has seventeen members and meets weekly.—The Eupatrids of Hamilton number nineteen.—Loveland has a club of eleven.—The Trojan Circle of Troy is still faithful.

INDIANA.—One of the circles at Greensburg has been organized nine years and has had fifty-four different names on its roll. Three of the present readers were "charter members" and many of the others have started new circles in other places.—The Kentland Circle strikes the key-note of its prosperity in the statement, "The life of our society lies in the fact that we have no draw-back members." The pull-forward members number twenty-three.—The Ames Circle at Crown Point reports twenty-five readers.—Roann has a small circle.—Vincent Circle of La Fayette sends an interesting program of meetings for the year.

ILLINOIS.—The annual banquet of the Callere club of Streator was thoroughly successful. Much merriment resulted from the novel plan adopted for arranging the company at table. Each lady represented, either by her attire, manners, or conversation, some well-known book. Each gentleman was provided with a card bearing the name of a book and was expected to find the lady representing this book. The scheme worked admirably and entirely banished formality and stiffness. The literary program was also exceptional for its high character.—"Mother Chautauqua has in Mount Carroll a loyal group of children," writes a member of the large and healthy circle of that place.—The circle at Tuscola has ten new members, making a class of eighteen in all. The interest is great and increasing.—Yates City and Woodstock have good circles.

MICHIGAN.—An original way of celebrating legal holidays, birthdays, and other anniversaries, is reported by the Mnason Circle of Bellevue. The hostess for the evening prepares a surprise for her guests that is also appropriate to the day. At Thanksgiving time it is some

dainty refreshment, at Christmas a collection of pretty cards is sometimes taken, the cards being re-distributed as souvenirs, on Washington's birthday the company are, perhaps, ushered into a parlor prettily draped with the national colors and invited to sing patriotic songs or give suitable recitations. This plan gives charming variety and new zest to the work.—A delightful evening was spent by the circle at Cheboygan in carrying out the program for Chaucer Day as given in *THE CHAUTAUQUAN*. Each member was allowed to bring one guest, and refreshments of cake and ginger ale were served at the close of the entertainment.—Good circles are in operation at Cedar Springs and Norvell.

WISCONSIN.—The "Badger" state reports a goodly number of circles that are making the wheels go round, and forward. They are the Athenians of South Milwaukee, the Columbians at Rosendale, the Delta Circle of Milwaukee, and circles at Prairie du Sac, Neenah, Milton, and Brodhead.—At a recent meeting of the Chippewas of Eau Claire the following resolution was passed: "That we suggest, that in order that Chautauqua be properly represented at the World's Fair in 1893, each and every Chautauquan be asked to contribute ten cents for a fund for that purpose."

MINNESOTA.—Ten Chautauqua stars in Elmore constitute the Pleiades.

IOWA.—Quick ought to be a good place for any thing to grow in and is proving so for the Rustic Circle, which has more members than ever before.—Chariton has the same membership as last year, but reports an increase in interest.—Other prosperous circles in Iowa are the Lewis Miller of Council Bluffs, the Vincent of Northwood, the Hyperion of Rockford, and societies at Corning and Defiance.

MISSOURI.—A sample report of one of the meetings of the Irving Circle in Louisiana shows that this organization is having a most satisfactory season. A lecture upon the origin of the English language and the history of English literature to the time of Chaucer, is especially mentioned as evincing high scholarship.—The Hawthorne Circle of Sedalia makes a good report.—Cameron Circle has a membership of fourteen.

NEBRASKA.—The Alpha Circle at Louisville numbers twenty-one.

SOUTH DAKOTA.—Watertown reports a class of twenty-three students.

MONTANA.—The circles at Sheridan and Dillon recently held a joint session, with mutual enjoyment and advantage.

COLORADO.—The Silver Queen is the ruling sovereign of the literary circle in Georgetown.

She has sixteen strong and devoted retainers. CALIFORNIA.—Yosemite Circle of Stockton has reorganized with six old members and seven new ones.—Live Oak Circle of Alameda, organized in '89, is going on prosperously with fourteen members.

NEW CIRCLES.

MAINE.—Fortuna smiled in the most approving manner upon the organization of the Perley Circle at Thorndike. At the close of one of the first meetings this fitful goddess appeared, in the person of the president, and presented the class with twenty valuable books including Macaulay's *History of England*. Two other friends added each a volume to this unexpected nucleus of a fine library, and it is needless to say that the enthusiasm of the circle received therefrom a generous infusion of stability.

CONNECTICUT.—A circle established this year at Suffield has taken up the work with marked vigor and success. A membership of twenty-one yields an average attendance of eighteen and every gathering is full of variety. A special and frequent feature of the program is a number of brief papers giving a connected account of some historical period. Our correspondent says: "Some of us wonder how we ever weathered our dull country winters without the C. I. S. C."—The Davenport Circle of New Haven was started under remarkably favorable circumstances, being encouraged at its first meeting by the unexpected presence of Chancellor Vincent, who gave an inspiring address. The circle has been steadily growing and now numbers thirty-seven members who are well up with their work and full of enthusiasm.—The Friendly League at Waterbury makes clear its title to this name by the cordial reception of registered members of other local circles and by its invariable encouragement of harmonious fellowship.

NEW YORK.—One of the new circles in Syracuse has adopted an unusually interesting name, "Eternotects," builders for eternity. The word was coined for the circle by one of the professors in Syracuse University and violates no law of language or composition, while it expresses a noble thought in a strong and sensible manner. This circle meets monthly and has an enrollment of forty-four members. A small number of the circle also meets informally between the regular sessions.—Brooklyn has still another new circle, the Prospect.—A new organization, the Tappan Zee, is reported from Piermont.

NEW JERSEY.—The circle organized this year at Quinton is enjoying a famous degree of pros-

perity. "Our English" especially has provoked warm discussion and made the unabridged dictionary a favorite volume. One evening, for variety, was devoted to a spelling-match, another vanished betimes while the club considered King Alfred.—A small club has been formed in Bound Brook.

PENNSYLVANIA.—The Indian Rock Circle, a club of seventeen farmers' sons and daughters with a farmer for president, is doing good work at Port Providence, and, since it is "founded upon a rock," intends "to stand firm and work to the end."—The K. S. Circle with a membership of nine is a new society in Germantown.—New Bloomfield has a club of eleven members, organized last October.—Union City and Erie have each a promising new circle.

SOUTH CAROLINA.—A Home Circle, of the Class of '94, at Yemassee, finds the readings for this year of very great interest.

ARKANSAS.—A specimen program of one of the meetings of the circle at Monticello indicates variety, thoroughness, and earnestness as regular features of its proceedings.—The Chapman Circle is an enterprising new organization in Little Rock.

OHIO.—The Chautauquans of Newark although late in organizing have now made up their work to date, with a surplus of interest that is constantly growing. It is hoped to celebrate all the Memorial Days occurring in 1891. A pleasant feature of a recent meeting was a "dish of literary salad" consisting of lettuce leaves, to the stems of which were attached slips of paper bearing familiar quotations. The names of the authors were guessed by the members and a prize awarded for the greatest proficiency in this exercise.—The River View Circle at Delhi is a new club of twenty members.—A recent organization in Toledo is the Tennyson Reading Circle.

ILLINOIS.—The Columbia Club is a new star in the Chicago constellation.—Waukegan has a flourishing class of twenty-six members.—Twelve "Gleaners" are banded together in Aurora.—Kirkwood and Chapin have new circles.

WISCONSIN.—At the first meeting of the circle at Warsaw twenty applications for membership were received. The average attendance is good and growing.

MINNESOTA.—"One can begin so many things with new people"—and new clubs. So thought an earnest group of students in Alexandria, who therefore started a Chautauqua

circle. The present membership is fourteen but a constant increase is hoped for.

IOWA.—A class of '94 has been organized in Cresco.—Belmond has a new circle of nine.

MISSOURI.—"Habberton" is proving a very popular denomination among new local circles. The latest club of this name that has been reported is the circle at Memphis, which already has a prosperous membership of twenty-five.—The Albion Circle is a new and flourishing society in Kansas City.—The Star Circle is a lively progressive organization in Marionville.

KANSAS.—A very earnest and lively circle of about twenty members has been organized at Manhattan, with a graduate of '82 as president.—A thorough Chautauquan at Ness City has lately succeeded in starting a second circle there, with eight members to begin with. There is no prospect of flagging interest.—The circle at Mapleton is making steady progress.—Sabetha has an elect half dozen.

NEBRASKA.—Minden reports a thriving circle of fifteen.—A club of twelve in Atkinson is doing good work.—O'Neill has a small but ambitious circle.

COLORADO.—The "Centennial" State has a vigorous Chautauqua child in Colorado City. This new circle has fifteen members and all are heartily devoted to the work.

NEVADA.—The Owyhee Circle is a new organization in Tuscarora which numbers nineteen members, the majority of whom are young men. Thus far the venture has been a decided success.—Mason Valley has a live society.—Truckee reports a new circle.

CALIFORNIA.—Five new organizations are reported from this state, the Alpha Circle of Oakland, the Eureka of Los Angeles, and circles at Hollister and Stockton. From Pasadena the secretary writes of their membership: "Like the Omaha Circle, we lost three of our crew overboard at the very beginning of the voyage and they could not be rescued. Three of our members have attended the grand Assembly at Chautauqua. One has made a profitable tour of Europe, and her descriptions and numerous photographs add greatly to the interest of the meetings. It makes the Domesday Book seem much more real when we hear that she really saw it and can answer our numerous questions about it as also of the Lake District, the famous walled City of Chester, Westminster Abbey, and so many other places of interest. We are all convinced that a systematic course of reading is an excellent thing."

THE LIBRARY TABLE.

THE HALL OF THE WOLFINGS.

AS to the Roof of the Wolfings, it was a great hall and goodly, after the fashion of their folk and their day; not built of stone and lime, but framed of the goodliest trees of the wildwood squared with the adze, and betwixt the framing filled with clay wattled with reeds. Long was that house, and at one end anigh the gable was the Man's-door, not so high that a man might stand on the threshold and his helm crest clear the lintel; for such was the custom, that a tall man must bow himself as he came into the hall; which custom may be was a memory of the days of onslaught when the foemen were mostly wont to beset the hall; whereas in the days whercof the tale tells, they drew out into the fields and fought unfenced,—unless at whiles when the odds were over great, and then they drew their wains about them and were fenced by the wain-burg. At least it was from no niggardry that the door was made thus low, as might be seen from the fair and manifold carving of knots and dragons that were wrought above the lintel of the door for some three foot's space. But a like door was there anigh the other gable-end, whereby the women entered, and it was called the Woman's-door.

As to the house within, two rows of pillars went down it endlong, fashioned of the mightiest trees that might be found, and each one fairly wrought with base and chapiter, and wreaths and knots, and fighting men and dragons; so that it was like a church of later days that has a nave and aisles. Windows there were above the aisles, and a passage underneath the said windows in their roofs. In the aisles were the sleeping places of the Folk, and down the nave under the crown of the roof were three hearths for the fires, and above each hearth a luffer or smoke-bearer to draw the smoke up when the fires were lighted. Forsooth on a bright winter afternoon it was strange to see the three columns of smoke going wavering up to the dimness of the mighty roof, and one may be smitten athwart by the sunbeams. As for the timber of the roof itself and its framing, so exceedingly great and high it was that the tale tells how that none might see the fashion of it from the hall-floor unless he were to raise aloft a blazing fagot on a long pole.

At the end of the hall anigh the Man's-door was the dais, and a table thereon set thwartwise of the hall; and in front of the dais was the

noblest and greatest of the hearths (but of the others one was in the very midmost, and another in the Woman's Chamber); and round about the dais, along the gable-wall and hung from pillar to pillar, were woven cloths pictured with images of ancient tales and the deeds of the Wolfings, and the deeds of the gods from whence they came. And this was the fairest place of all the house and the best-beloved of the Folk, and especially of the older and mightier men. And there were tales told, and songs sung, especially if they were new.

But over the dais there hung by chains and pulleys fastened to a tie-beam of the roof high aloft a wondrous lamp fashioned of glass; yet of no such glass as the folk made then and there, but of a fair and clear green, like an emerald, and all done with figures and knots in gold, and strange beasts, and a warrior slaying a dragon, and the sun rising on the earth; nor did any tale tell whence this lamp came, but it was held as an ancient and holy thing by all the Markmen, and the kindred of the Wolf had it in charge to keep a light burning in it night and day forever. And they appointed a maiden of their own kindred to that office; which damsel must needs be unwedded, since no wedded woman dwelling under that roof could be a Wolfing woman, but would needs be of the houses wherein the Wolfings wedded.

At the other end of the hall was the Woman's Chamber, and therein were the looms and other gear for the carding and spinning of wool and the wearing of cloth.

Such was the Roof under which dwelt the kindred of the Wolfings.*—*William Morris*:

INTERESTING TRAITS OF AUTHORS.

LOCKHART emphatically denies the accuracy of those accounts of Scott's school-days which presented him as a dull fellow, always at the foot of his class. He says, "His quick apprehension and powerful memory enabled him, at little cost of labor, to perform the usual routine of tasks, in such a manner as to keep him generally 'in a decent place (as he once expressed it to Mr. Skene) about the middle of the class.'" He quotes Scott's own statement, "I never was a dunce, nor thought to be so, but an incorrigibly idle imp, who was always longing to do something else than what was enjoined him." A

*The House of the Wolfings. Boston: Roberts Brothers.

school-fellow of Scott's says that their teacher "would constantly refer to him for dates, the particulars of battles, and other remarkable events alluded to in Horace, . . . and used to call him the historian of the class." At this time he was in his twelfth year.

ONE day, while the great novel of "The Newcomes" was in course of publication, Lowell, who was then in London, met Thackeray on the street. The novelist was serious in manner, and his looks and voice told of weariness and affliction. He saw the kindly inquiry in the poet's eyes, and said, "Come into Evans' and I'll tell you all about it. I have killed the Colonel." So they walked in and took a table in a remote corner, and then Thackeray, drawing the fresh sheets of MS. from his breast pocket, read through that exquisitely touching chapter which records the death of Colonel Newcome. When he came to the final *Adsum*, the tears, which had been swelling his lids for some time, trickled down his face, and the last word was almost an inarticulate sob.

DICKENS' personal taste in dress was always "loud." He loved gay vests, glittering jewelry, showy satin stocks, and every thing rather *prononcé*, yet no man had a keener or more unsparing critical eye for these vulgarities in others. He once gave to a friend a vest of a most gorgeous shawl-pattern. Soon after, at a party, he quizzed his friend most unmercifully for his stunning vest, although he had on him, at that very moment, its twin brother or sister—which ever sex vests belong to.

MACAULAY'S conversation . . . is good, but, with the usual defects of professed talkers, it is a great deal too abundant and is not easy. He utters with great rapidity, and with a panting anxiety. Though the matter of his conversation, therefore, is always admirable, the style is not pleasing. Sydney Smith, an enormous talker, complains of Macaulay never letting him get in a word. Smith once said to him, "Now, Macaulay, when I am gone you'll be sorry that you never heard me speak." On another occasion Smith said that he had found Macaulay in bed from illness, and that he was therefore more agreeable than he had ever seen him. "There were some glorious flashes of silence."

CHARLOTTE BRONTË was not fond of speaking of herself and her conscience, but she now and then uttered to her very few friends things which may, alas, be told now, without fear of hurting her sensitive nature,—things which ought to be told in her honor. Among these

sayings was one which explains the long interval between her works. She said that she thought every serious delineation of life ought to be the product of personal experience,—experience naturally occurring, and observation of a normal, and not of a forced or special, kind. "I have not accumulated since I published 'Shirley,' " she said, "what makes it needful for me to speak again; and till I do, may God give me grace to be dumb."

IN going through the records of Hood's most pure, modest, honorable life, and living along with him, you come to trust him thoroughly, and feel that here is a most loyal, affectionate, and upright soul, with which you have been brought into communion. Can we say as much of the lives of all men of letters? Here is one at least without guile, without pretension, without scheming, of a pure life, to his family and little modest circle of friends tenderly devoted.*

HYMN TO CYNTHIA.

QUEEN and huntress, chaste and fair,

Now the sun is laid to sleep,

Seated in thy silver chair,

State in wonted manner keep :

Hesperus entreats thy light,

Goddess, excellently bright.

Earth, let not thy envious shade

Dare itself to interpose ;

Cynthia's shining orb was made

Heav'n to clear, when day did close :

Bless us then with wishéd sight,

Goddess, excellently bright.

Lay thy bow of pearl apart,

And thy crystal shining quiver :

Give unto the flying hart

Space to breathe, how short soever :

Thou that mak'st a day of night,

Goddess, excellently bright.

—Jonson.

ROBERT BROWNING.

To a single listener, with whom he was on familiar terms, the Browning of his own study was to the Browning of a dinner-party as a tiger is to a domestic cat. In such conversation his natural strength came out. His talk assumed the volume and the tumult of a cascade. His voice rose to a shout, sank to a whisper, ran up and down the gamut of conversational melody. Those whom he was expecting will never forget

Personal Traits of Authors. Edited by Edward T. Mason. New York : Charles Scribner's Sons.

his welcome, the loud trumpet-note from the other end of the passage, the talk already in full flood at a distance of twenty feet. Then, in his own study or drawing-room, what he loved was to capture the visitor in a low arm-chair's "sofa-lap of leather," and from a most unfair vantage of height to tyrannize, to walk around the victim, in front, behind, on this side, on that, weaving magic circles, now with gesticulating arms thrown high, now groveling on the floor to find some reference in a folio, talking all the while, a redundant turmoil of thoughts, fancies, and reminiscences flowing from those generous lips. To think of it is to conjure up an image of intellectual vigor, armed at every point, but overflowing, none the less, with the geniality of strength.

It cannot have escaped the notice of any one who knew Robert Browning well, and who compares him in thought with other men of genius whom he may have known, that it was not his strength only, his vehement and ever-eruptive force, that distinguished him, but to an almost equal extent his humanity. Of all great poets, except (one fancies) Chaucer, he must have been the most accessible. It is almost a necessity with imaginative genius of a very high order to require support from without: sympathy admiration, amusement, must be constantly poured in to balance the creative evaporation. But Mr. Browning demanded no such tribute. He rather hastened forward with both hands full of entertainment for the newcomer, anxious to please rather than hoping to be pleased. The most part of men of genius look upon an unknown comer as certainly a bore and probably an enemy, but to Robert Browning the whole world was full of vague possibilities of friendship. No one resented more keenly an unpleasant specimen of humanity, no one could snub more royally at need, no one was—certain premises being established—more ruthless in administering the *coup de grâce*; but then his surprise gave weight to his indignation. He had assumed a new acquaintance to be a good fellow, and behold, against all ordinary experience, he had turned out to be a bore or a sneak. Sudden, irreparable chastisement must fall on one who had proved the poet's optimism to be at fault. And, to those who shared a nearer intimacy than genial acquaintanceship could offer, is there one left to-day who was disappointed in his Browning or had any deep fault to find with him as a friend? Surely, no. He was human to the core, red with the warm blood to the center of his being; and if he erred, as he occasionally did—as lately, to the sorrow of all who knew him, he did err—it was the judgment not

the instinct that was amiss. He was a poet, after all, and not a philosopher.

It was part of Mr. Browning's large optimism, of his splendid and self-sufficing physical temperament, that he took his acquaintances easily—it might almost be said superficially. His poetic creations crowded out the real world to a serious extent. With regard to living men and women he was content to speculate, but with the children of his brain the case was different. These were not the subjects of more or less indolent conjectures, but of absolute knowledge. It must be ten years ago, but the impression of the incident is as fresh upon me as though it happened yesterday, that Mr. Browning passed from languid and rather ineffectual discussion of some persons well known to us both, into vivid and passionate apology for an act of his own Colombe of Ravenstein. It was the flash from conventionality to truth, from talk about people whom he hardly seemed to see, to a record of a soul that he had formed and could follow through all the mazes of caprice. It was seldom, even in intimacy, I think, that he would talk thus liberally about his sons and daughters of the pen, but that was mainly from a sensible reticence and hatred of vanity. But when he could be induced to discuss his creations, it was easy to see how vividly the whole throng of them was moving in the hollow of his mind. It is doubtful whether he totally forgot any one of the vast assemblage of his characters. —*Abridged from Edmund Gosse's "Robert Browning Personalities."*

A DANDY OF THE SIXTEENTH CENTURY,

THE etiquette of these times did not permit Sir Piercie Shafton to pick his teeth or to yawn, or to gabble like the beggar whose tongue (as he says) was cut out by the Turks, or affect deafness or blindness, or any other infirmity of the organs. But though the embroidery of his conversation was different, the groundwork was the same, and the high-flown and ornate compliments with which the gallant knight of the sixteenth century interlarded his conversation, were as much the offspring of egotism and self-conceit, as the jargon of the coxcombs of our own days.

It was about this period, that the "only rare poet of his time, the witty, comical, facetiously-quick, and quickly-facetious John Lyly—he that sate at Apollo's table, and to whom Phœbus gave a wreath of his own bays without snatching"—he, in short who wrote that singularly coxcomb

* Boston and New York: Houghton, Mifflin and Company.

ical work, called "Euphuus and his England," was in the very zenith of his absurdity and reputation. The quaint, forced, and unnatural style which he introduced by his "Anatomy of Wit," had a fashion as rapid as it was momentary—all the court ladies were his scholars, and to *parler Euphuisme* was as necessary a qualification to a courtly gallant as those of understanding how to use his rapier or to dance a measure.

"Ah, that I had with me my 'Anatomy of Wit'—that all-to-be-unparalleled volume—that quintessence of human wit—that treasury of quaint invention—that exquisitely-pleasant-to-read, and inevitably-necessary-to-be-remembered manual, of all that is worthy to be known—which indoctrines the rude in civility, the dull in intellectuality, the heavy in jocosity, the blunt in gentility, the vulgar in nobility, and all of them in that unutterable perfection of human utterance, that eloquence which no other eloquence is sufficient to praise, that art, which, when we call it by its own name of Euphuism we bestow on it its richest panegyric," said Sir Piercie.

The smoking haunch now stood upon the table; a napkin, white as snow, was with due reverence, tucked under the chin of the Abbot by the Refectiomer; and naught was wanting to commence the repast save the presence of Sir Piercie Shafton, who at length appeared, glittering like the sun, in a carnation-velvet doublet, slashed and puffed out with cloth of silver, his hat of the newest block, surrounded by a hat-band of goldsmith's work, while around his neck he wore a collar of gold, set with rubies and topazes so rich that it vindicated his anxiety for the safety of his baggage from being founded upon his love of mere finery. This gorgeous collar or chain, resembling those worn by the knights of chivalry, fell down on his breast, and terminated in a medallion.

"We waited for Sir Piercie Shafton," said the Abbot, hastily assuming his place in the great chair which the Kitchener advanced to the table with a ready hand.

"I pray your pardon, reverend father, and my good lord," replied that pink of courtesy; "I did but wait to cast my riding slough, and to transnew myself into some civil form meet for this worshipful company."

"I cannot but praise your gallantry, Sir Knight," said the Abbot, "and your prudence also, for choosing the fitting time to appear thus adorned. Certes, had that goodly chain been visible in some parts of your late progress, there was risk that the lawful owner might have parted company therewith."

"This chain, said your reverence?" answered Sir Piercie; "surely it is but a toy, a trifle, a slight thing which shows but poorly with this doublet—marry, when I wear that of the murrey-colored double-piled Genoa velvet, puffed out with ciprus, the gems, being relieved and set off by the darker and more grave ground of the stuff, show like stars giving a luster through dark clouds."

"I nothing doubt it," said the Abbot, "but I pray you to sit down at the board."

But Sir Piercie had now got into his element and was not easily interrupted. "I own," he continued, "that slight as the toy is, it might perchance have had some captivation for Julian—Santa Maria!" said he, interrupting himself, "what was I about to say, and my fair and beauteous Protection, or shall I rather term her my Discretion, here in presence! Indiscreet hath it been in your Affability, O most lovely Discretion, to suffer a stray word to have broke out of the penfold of his mouth, that might overlap the fence of civility, and trespass on the manner of decorum."

"Marry," said the Abbot, somewhat impatiently, "the greatest discretion that I can see in the matter, is, to eat, our victuals being hot; Father Eustace, say the Benedicite, and cut up the haunch."—*Sir Walter Scott.*

THE QUAKERS.

SWARMS of Quakers descended upon the colony [Massachusetts, 1658]; and, violent and impetuous in provoking persecution, calm, resolute, and inflexible in sustaining it, they opposed their power of enduring cruelty to their adversaries' power of inflicting it, and not only multiplied their converts, but excited a considerable degree of favor and pity in the minds of men, who, detesting the Quaker tenets, yet derived from their own experience a peculiar sympathy with the virtues of heroic patience, constancy, and contempt of danger. . . . It was by no slight provocations that the Quakers attracted these and additional severities upon themselves. . . . In public assemblies and in crowded streets, it was the practice of some of the Quakers to denounce the most tremendous manifestations of divine wrath on the people, unless they forsook their carnal system. One of them, named Faubord, conceiving that he experienced a celestial encouragement to rival the faith and imitate the sacrifice of Abraham, was proceeding with his own hands to shed the blood of his son, when his neighbors, alarmed by the cries of the lad, broke into the house and prevented the consummation of this blasphemous

mous atrocity. . . . Others interrupted divine service in the churches by loudly protesting that these were not the sacrifices that God would accept; and one of them illustrated his assurance by breaking two bottles in the face of the congregation, exclaiming, "Thus will the Lord break you in pieces." They declared that the Scriptures were replete with allegory, that the inward light was the only infallible guide to religious truth, and that all were blind beasts and liars who denied it.

The female preachers far exceeded their male associates in folly, frenzy, and indecency. One of them presented herself to a congregation with her face begrimed with coal-dust, announcing it as a pictorial illustration of the black pox, which heaven had commissioned her to predict as an approaching judgment on all carnal worshippers. Some of them in rueful attire perambulated the streets, proclaiming the speedy arrival of an angel with a drawn sword to plead with the people.

Among other singularities, the Quakers exemplified and inculcated the forbearance of even the slightest demonstration of respect to courts and magistrates; they declared that governors, judges, lawyers, and constables were trees that cumbered the ground and presently must be cut down, in order that the true light might have leave to shine and space to rule alone; and they freely indulged every sally of distempered fancy which they could connect, with the language of the Bible. . . .

It has been asserted by some of the modern apologists of the Quakers that these frantic excesses, which excited so much attention and produced such tragical consequences, were committed, not by genuine Quakers, but by the Ranters, or wild separatists from the Quaker body. Of these Ranters, indeed, a very large proportion certainly betook themselves to America. . . . It is certain, however, that the persons whose conduct we have particularized, assumed the name of Quakers, and traced all their absurdities to the peculiar Quaker principle of searching their own bosoms for sensible admonitions of the Holy Spirit, independent of the scriptural revelation of divine will. And many scandalous outrages were committed by persons whose profession of Quaker principles was recognized by the Quaker body, and whose sufferings are related, and their frenzy applauded, by the pens of Quaker writers.*—*Abridged from James Grahame's "The Persecution of the Quakers."*

*Half Hours with American History. Selected and arranged by Charles Morris. Philadelphia: J. P. Lippincott Company.

THE STUDY OF RHETORICAL STYLE.

THE art of being natural in rhetoric is the result of genius with a few, with a Goldsmith, perhaps; but it is the fruit of much cultivation with most of us, whether writers or speakers. When Jacoby was congratulated upon the ease with which he wrote, he replied, "You have little idea of the labor I expend in attaining perspicuity." He sometimes copied five times. Rousseau wrote "*Émile*" nine times over. Schiller was as painstaking, and even Goldsmith spent three years on the "*Deserted Village*." Moore thought nothing of spending one month on one song, and Burns mooned for hours before he put pen to paper. Disraeli's wonderful impromptu invective deceived the multitude, but the initiated could easily detect Burke's form in Disraeli's sarcasms, as well as his cadences in Macaulay's descriptions. Johnson said Addison was the master to study for parliamentary style. The orator "should give his days and nights to Addison." Edward Irving followed Barrow and Jeremy Taylor. Pitt was, perhaps, one of the most striking examples of study and painstaking in the acquisition of vocabulary and style. Bishop Burnet was scarcely less studious of expression.

"Because my style is natural and easy," said Kean, "they think I don't study, and talk about the sudden impulse of genius. There is no such thing. All is studied beforehand. The speeches which, to my certain knowledge, sounded most impromptu were the most carefully studied beforehand."

The late Thomas Buckle, we are told, studied style for "force and clearness," and as he certainly attained these two qualities, it is useful to those who do not get their rhetoric by inspiration to know by what method he made the attainment. While studying style practically for his own future use, he had been in the habit of taking a subject, whether argument or narrative, from some author—Burke for instance—and to write himself, following, of course, the same line of thought, and then comparing his passage with the original, analyzing the different treatment, so as to make it evident to himself where and how he had failed to express the meaning with the same vigor, or terseness, or simplicity. Force and clearness were his principal aim.

Landseer says when a color does not suit him, he scrapes it off and tries another. So does the artist with his colors in rhetoric.*—*Abridged from Sheppard's "Before Audiences."*

*New York: Funk and Wagnalls.

TALK ABOUT BOOKS.

Abraham Lincoln.

American biography has seldom been enriched by a single work of such great value as the history* of Abraham Lincoln by Nicolay and Hay. Ten large volumes are required in which to tell the story, but they are all filled with the most pertinent matter and it is presented in a most compact form. In all of this space there is room for no single line of polished writing admitted simply for its own sake, or for no paragraph of fine-spun theory. "If we would understand," say the authors, "how Lincoln became a conspicuous actor . . . in a great strife of national parties for supremacy and power, we must briefly study the origin and development of the great slavery controversy in American legislation." Another sentence reads, "Whoever, therefore, chooses to trace the remote origin of the American Rebellion will find the germ of the Union armies of 1861-5 in the cabin of the *Mayflower*, and the inception of the secession forces between the two decks of that Dutch slaver which planted the fruits of her avarice and piracy in the James River colonies in 1619." Any one can see that to undertake a mere outline sketch of such a theme as this, implies making one's self possessor of such distant, wide-circling fields of history as can best be likened to one of President Lincoln's own famous stories; that one of the Western farmer who used to say, "I am not greedy of land; I only want what jines mine." The facts joining other facts in the past the writers needed and must have; this extensive searching back from effect to cause was necessary in order that there might be given a definite bird's-eye view of all the shaping forces taking part in molding the destiny of the man who "now belongs to the ages." Lincoln's life is considered as divided into three periods; the first including forty years, counting from its beginning to the end of his term in Congress; the second, the ten years preceding his nomination for the presidency; and the third, the five years included between this event and his death. To the last period the greater portion of the work is devoted. It gives a full history of the Civil War. Throughout, the President is depicted as the great commander-in-chief, having his guiding hand on all the complicated springs of actions. The work as it appeared in *The Century Magazine* was greatly

abridged. Twenty years of unwearied effort were consecrated by these scholarly, thoughtful authors to this task. No others could have had such opportunities as they—the private secretaries and personal friends of President Lincoln—for obtaining the data necessary for writing his life. They have done a conscientious work and have given a serious biography to the world. In their long contemplation of their subject, it is true that he assumed to them at times moral proportions somewhat unnaturally exalted, and that they represent him as standing habitually on a higher round of the ladder of perfection than is possible for humanity. But this cannot be said in any way to militate against the truthfulness of the book, as it is not made to act in a derogatory manner toward other characters; all are treated fairly. And an honest devotion which leads to the verge of idealization can do only good alike to writer and reader.

Travels.

The revised edition of Miss Proctor's "A Russian Journey" ** contains a charming prelude upon Russia, viewed from the standpoint of the present. In speaking of the emancipation of the serfs as "only the first step toward the goal of rounded, individual manhood," the writer says: "To pause there, was like lingering upon the chord of the seventh while the ear cries imperiously for the octave." This is but an example of the effective passages with which the book abounds. Not a page is dull and there are bits of eloquence here and there, as in the description of "St. Isaac's and the Crown Jewels." The author has so happily harmonized the poet with the tourist that fact has not been sacrificed to fancy nor the beautiful to the practical.

"In Scripture Lands" † presents as its especial feature, a fine list of one hundred and fifty illustrations from original photographs by the author. This gives the work a fresh and permanent value. The leisurely diffusiveness of the style would be more attractive if time were not, in fact as well as by definition, "a limited portion of duration." The author is unfortunate in hiding his real light under a large and

* A Russian Journey. By Edna Dean Proctor. Boston and New York: Houghton, Mifflin and Company. Price, \$1.25.

† In Scripture Lands. By Edward L. Wilson. New York: Charles Scribner's Sons. Price, \$3.50.

* Abraham Lincoln. A History. By John G. Nicolay and John Hay. New York: The Century Co.

superfluous "bushel" of Biblical paraphrase and subjective reflections.

Twelve sketches of historic places in England and Scotland, with numerous quotations appropriate to each place, and a number of illustrations, make up this volume,* primarily designed for readers in the Epworth League. A large amount of important information is presented in compact and convenient form.

Dr. Abbott's new book † brings an especially agreeable surprise to the amateur student of nature because of its skillful presentation of the charm of outdoor life in winter. More than a third of the volume is devoted to sketches of rambles and studies in nature at this season. The style is pleasing and sprightly and every page reveals the enthusiast in this department of investigation.

The general appearance of this volume, ‡ with its modest, attractive cover, its clear type and its beautiful and generous illustrations, prompts an immediate perusal of the contents. The author describes his travels in a clear and interesting if not especially original manner, and rewards the reader with varied and useful information. The vein of humor is rather superficial.

"Astronomy with an Opera Glass" || is a book to turn the most habitually earth-bound gaze toward the sky, to inspire the veriest novice with an abiding purpose to make diligent study of the starry heavens. It will also afford the most effective aid in the execution of these high resolves. Mr. Serviss neither talks over the heads of his readers nor ignores the sublime complexity and range of his theme, but unites simplicity with scholarship, scientific precision with lifelong enthusiasm, and a genuine eloquence with rare touches of humor. Considered as a product of the publishing industry the book is elegance itself.—The second volume of "Science in Plain Language" entitled "Astronomy. Sun, Moon, Stars, etc.," § is happily directed to a class of people

*From the Thames to the Trosachs. By Mrs. E. H. Thompson. With an introduction by Jesse L. Hurlbut. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, 50 cents.

†Outings at Odd Times. By Charles C. Abbott, M.D. New York: D. Appleton and Company.

‡The Pacific Coast Scenic Tour. By Henry T. Finck. New York: Charles Scribner's Sons. Price, \$2.50.

§Astronomy with an Opera Glass. By Garrett P. Serviss. New York: D. Appleton and Company.

||Astronomy. Sun, Moon, Stars, etc. By William Durham, F.R.S.E. Edinburgh: Adam and Charles Black.

hitherto little noticed, yet deserving attention,—those who dare not attack any thing so formidable as an astronomy, yet who wish to know some of the things to which it relates. The work is written tersely and plainly, almost to the fault of paucity of language. But the subjects discussed are well chosen and retain their own interest.—Volume XVII. forms a valuable addition to The International Scientific Series. It treats of "The Colors of Animals, their Meaning and Use, especially considered in the Case of Insects."* The subject is treated exhaustively and is interesting throughout, giving the crystallized results of close and continued observations. Each division furnishes an independently instructive discussion. The colors are summed up: I. Non-significant Colors; II. Significant Colors. 1. *Colors of Direct Physiological Value*; 2. *Protective and Aggressive Resemblances*; 3. *Protective and Aggressive Mimicry*; 4. *Warning Colors*; 5. *Colors Displayed in Courtship*.—A stirring book entitled "Dust and its Dangers" † treats of dust, its formation, etc., how it is taken into or thrown off from the human body, the liability to bacterial diseases through germs taken into the system in the form of dust, and of the needed reform in the treatment of dust. The subject is skillfully and delicately handled, and the treatment shows that there is need of great effort to prevent unnecessary particles of dust flying in the air, and that reforms to that end should be speedily and zealously adopted.—The fact and theory papers entitled "The Tornado" ‡ form a small book whose importance is by no means indicated by its size. Much desirable information is given so straightforwardly and so vividly withal that the thoughtful reader is liable in dreams to become the victim of a tornado. The heads treated respectively in the different chapters are printed separately in bold-faced type, and so are easily accessible for reference. As an instigation to further research in this terrible field of phenomena, which as yet are so little understood, the book will prove a success.—Mr. Charles S. Newhall has prepared a beautiful and attractive || book describing the trees—foliage, bark,

*The Colors of Animals, their Meaning and Use especially considered in the case of Insects. By Edward Bagnall Poulton, M.A., F.R.S. New York: D. Appleton and Company.

†Dust and its Dangers. By T. Mitchell Prudden, M.D. New York: G. P. Putnam's Sons.

‡The Tornado. By H. A. Hazen. New York: W. D. C. Hodges, Publisher, 47 Lafayette Place.

||The trees of Northeastern America. By Charles S. Newhall. New York: G. P. Putnam's Sons.

style, etc.—in Northeastern America so that one may easily single them out. The work is conveniently arranged for use with guide, glossary, index, and illustrations.—The bright volume entitled "Celebrated American Caverns"* is prefaced by a general discussion of caves, noting their structure, varieties, contents, cave-dwellers, sepulchers, and temples. The information is of much value and very entertaining, notwithstanding that frequently in the middle of a most interesting description, the author provokingly "takes occasion to thank" so and so for such and thus aid. "Precision of statement has been aimed at whenever practicable; and yet the plan of reducing cave miles to prosaic measurement has not always met with favor, and the most that is promised is that when the author *claims* to have taken the dimensions of a hall, dome, pit, or avenue, his statements can be depended on." Maps and illustrations assist the descriptions.—"Through Magic Glasses"† teaches the uses of the telescope, microscope, spectroscope, photo camera, etc., by a series of lectures to boys. In adapting these difficult subjects to the juvenile mind, the author tactfully forbears to coax or patronize, holding the interest rather through the more powerful medium of common sense embodied in easy language. The book is a sequel to "The Fairyland of Science."—Julia P. Ballard in a pleasing manner introduces her young friends to the charming circle of Moths and Butterflies.‡ The children are given microscopes and allowed to improve the acquaintance for themselves. They are also encouraged to adopt these little creatures while yet creeping, to care for them properly (which is slight trouble), and to house them in glass tumblers, or any convenient place, until they come forth full grown. Good suggestions are also given for collections, etc. The book is a revised and enlarged edition of "Insect Lives; or, Born in Prison."

Fiction. In these days the fiction-reader has to take most of his love stories mixed with labor theories or some religious doctrine; it may seem to him that the amount used of each ingredient has not been judicious and

he may long for an undiluted romance, but if he can always find such compounding as in "Murvale Eastman,"* he should be content. Tourgée recognizes that the social basis of the past will not stand in the future; and he sets an interesting set of people to work out the new order of things and make a practical application of Christianity to the unsettled problems of labor. These people are excellent types of the classes they represent, and are not so completely swallowed up by theories, but that they have time to make love vigorously and hate intensely. It is an interesting study of the times and shows that our social movement should be along the way of peace.—Katharine Pearson Woods treats the same subject † in a delightful story which has all the strength, pathos, and tragedy which a close observer can find in ordinary every-day life. As a social study the doctrines of the Anarchists are shown and the influence of trusts. The interest centers around the designs of a secret labor organization.—It is presumed that the author of "Aimée's Marriage"‡ had the good intention of contrasting the merits of the Catholic and Protestant religion, but the book is without argument and characterized only by its bitterness.—Another combination of religion and love is "Phebe."§ The heroine is perfect and meets her reward by getting a bishop for a husband; the heartless girl is punished by losing her beauty; the other characters get their just dues, too. The tale is well told and interesting.

When the tourist takes his next trip of the Lakes he must not forget to put into his traveling bag "Little Venice"¶ and "With the Best Intentions,"‡ so that he may enjoy the sensation of reading the stories on "the very spot" where the scenes are laid. It is a charming description Grace Denio Litchfield gives of the St. Clair Flats, and a very tender little romance she tells. This story with seven others makes a pleasing book. Mackinac Island ought to be the ideal place for a bridal tour, but Marion Harland tells us that even here jealousy came, and out of the antics of this disturber

*Murvale Eastman. Christian Socialist. By Albion W. Tourgée. New York: Fords, Howard, & Hulbert.

†A Web of Gold. By Katharine Pearson Woods. New York: Thomas Y. Crowell & Co. Price, \$1.50.

‡Aimée's Marriage. By P. H. C. Philadelphia, 1122 Chestnut St. William H. Hirst. New York: 10 Bible House: J. L. Spicer.

§Phebe. By Mary Harriott Norris. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, \$1.00.

¶Little Venice and Other Stories. By Grace Denio Litchfield. New York: G. P. Putnam's Sons. Price, 75c.

‡With the Best Intentions. By Marion Harland. New York: Charles Scribner's Sons. Price, \$1.00.

*Celebrated American Caverns, especially Mammoth, Wyandot, and Luray. Together with Historical, Scientific, and Descriptive Notices of Caves and Grottoes in Other Lands. By Horace C. Hovey. Cincinnati: Robert Clarke & Co.

†Through Magic Glasses. By Arabella B. Buckley. New York: D. Appleton and Company.

‡Among the Moths and Butterflies. By Julia P. Ballard. New York: G. P. Putnam's Sons. Price, \$1.50.

of felicity she makes a very readable story.—Miss Jewett's fresh, wholesome stories* of genuine New England people always make satisfactory reading, and are never wearisome. A pretty volume bound in green and gold contains eleven of these stories.—One need not be told that Bret Harte was the author of "A Ward of the Golden Gate,"† the location, the plot, the treatment, is so characteristic. Life viewed from a distinctly opposite side than that Bret Harte writes of, can be found in Richard Malcolm Johnston's "Widow Guthrie,"‡ which is the life in the old Georgia, after our war of independence, when family feeling and aristoc-

racy were strong elements. It is a very vivid story.

Hearty school-boy hurrahs will greet Mr. Ward's "New Senior at Andover,"* and the old alumnus will grow enthusiastic over the recollections it awakens and will long to play absurd pranks and give the college yell. Every boy when closely studied is intensely interesting; and among the school-boy types in this story, John Strong the hero, who works his way through college, by his manly, sturdy qualities is intensely so. "Uncle Jim" is a fine character study of the American school principal. In English school-boy stories the climax of excitement is always reached in the account of a cricket match, but the description of the ball match between Exeter and Andover makes the American boy cry out, "United States still ahead!" Mr. Ward's book will rank among the school-boy classics.

*Strangers and Wayfarers. By Sarah Orne Jewett. Boston and New York: Houghton, Mifflin and Company. Price, \$1.25.

†A Ward of the Golden Gate. By Bret Harte. Boston and New York: Houghton, Mifflin and Company. Price, \$1.25.

‡Widow Guthrie, A Novel. By Richard Malcolm Johnston. Illustrated by E. W. Kemble. New York: D. Appleton and Company.

*The New Senior at Andover. By Herbert D. Ward. Boston: D. Lothrop Company. Price, \$1.25.

SUMMARY OF IMPORTANT NEWS FOR JANUARY, 1891.

HOME NEWS.—January 1. General Miles takes command in person of the United States troops at Pine Ridge Agency.

January 5. Battle with the Indians near Pine Ridge Agency.—Emma Abbott, the popular opera singer, dies of pneumonia at Salt Lake City.

January 8. Lieutenant Casey of the 22d Infantry is killed by an Indian near the hostiles' camp at Pine Ridge.

January 12. A select committee is appointed, in the National House of Representatives, to investigate the alleged "silver pool."

January 14. The Senate, after long debate, passes the free-coinage bill adopted June 17, 1890, as a substitute for the financial bill. The election bill is taken up, the vote to resume its consideration standing 33 to 33, the Vice-President casting the deciding vote.

January 15. The hostile Indians finally come into Pine Ridge Agency, giving up their arms.

January 17. George Bancroft, historian and statesman, dies in Washington, D. C., in his ninety-first year.

January 20. Death of Kalakaua, king of the Hawaiian Islands, in San Francisco.

January 21. Governor Hill is elected United States Senator from New York.

January 23. The Legislatures of several

Southern states pass resolutions against making appropriations for World's Fair exhibits should Congress pass the Election bill.

January 27. Disastrous mine explosion near Mount Pleasant, Pa.

January 29. Sudden death of Secretary Windom in New York City.

FOREIGN NEWS.—January 1. The bishop of Cork refused to allow the Parnellite mayor of that city to be installed in the cathedral.

January 2. Death of the historian, Alexander William Kinglake.

January 5. The Scotch railway strike continues.

January 9. Remarkably severe weather prevails throughout Europe.

January 10. Conference of the Irish leaders at Boulogne.

January 13. Insurrection in Chili.

January 15. Dr. Koch makes public the ingredients of his cure for consumption.—The rebel warships of Chili blockade the ports.

January 23. The insurgents are masters of the situation in Chili.—Death of Cardinal Simon, primate of Hungary.

January 30. Death of Charles Bradlaugh, M.P.

January 31. Death of the French painter Meissonier.

THE NEWPORT NEWS, HAMPTON, AND OLD POINT

DEVELOPMENT COMPANY

HAVING acquired control of 1,237 acres of very valuable land between Newport News and Hampton, and desiring to develop and improve said land, now seek the co-operation of the public, and offer investors the great inducements herein-after set forth.

These lands are above the highest tides; are situated between Newport News and Hampton on the one hand, and the Chesapeake and Ohio Railway and the waters of Hampton Roads on the other, and their general surroundings are such as to render them highly desirable for manufacturing, residential, and other purposes.

THE FINANCIAL PLAN.

The financial plan of the Company is as follows:

The capital stock is to be \$2,000,000, divided into shares of \$100 each. When sixty dollars shall have been paid on each share of stock it is confidently believed that no further assessment will be required, and that the proceeds of the sale of lots will enable the Company to declare the stock full paid and non-assessable.

The payments for stock are to be made as follows:

\$5.00 per share upon date of subscription.

\$15.00 per share 30 days from date of subscription.

K-Mar.

\$10.00 per share 60 days from date of subscription.

\$10.00 per share 6 months from date of subscription.

\$10.00 per share 9 months from date of subscription.

\$10.00 per share 12 months from date of subscription.

THE COMPANY'S DONATION.

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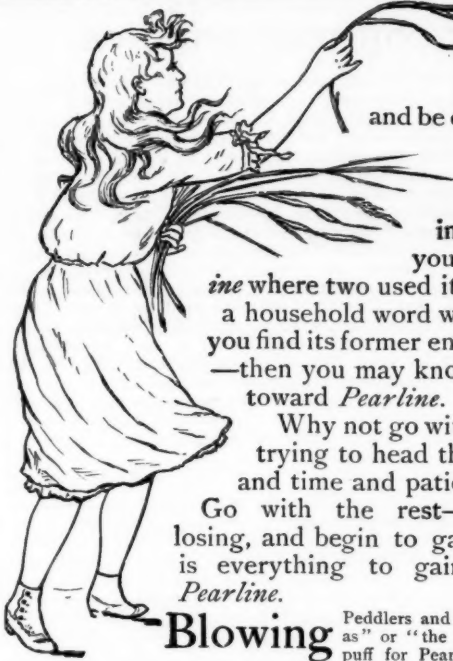
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THE courses outlined in the Calendar include Latin, Greek, German, French, English, Mathematics, History, Political Economy, Mental and Moral Science, Physics, Chemistry, Astronomy, Geology, Mineralogy, etc. In connection with the College proper there is a Preparatory Department, which offers to students not prepared to do regular college work, such training as they may need. The Professors in charge of the several departments include some of Chautauqua's most scholarly lecturers, and representative men in the faculties of leading American universities and colleges. The value of personal correspondence with educators whose opinion carries authority cannot be overestimated by persons who wish to perfect themselves in any particular lines of study.

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THE courses in History under Prof. Herbert B. Adams, of Johns Hopkins University, are broad and scientific. Full instructions are given in regard to the material to be mastered and large opportunities for personal investigation in special lines. Many works are recommended to such students as may wish to do collateral reading. Besides the information given in the Calendar, a special circular may be had on application to the Registrar.

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- III. *Biblical and Doctrinal Theology*, Dean ALFRED A. WRIGHT, D. D., Boston, Mass.
- IV. *Ecclesiastical History*, Professor PHILIP SCHAFF, D. D., New York, N. Y.
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IN SALMON COLORED
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THE GENERAL PROGRAM.



WILLIAM T. HARRIS, LL. D., United States Commissioner of Education, has always been in sympathy with Chautauqua, and some years ago gave a course of lectures before the assembly. He has accepted an invitation to be present again for a few days next July, when he will make three or four addresses. **Prof. John Fisk**, of Harvard University, one of the most prominent historical writers of America, has been secured for four lectures to be delivered during the first week of August. **Dr. Edward McGlynn**, the famous advocate of

the "Anti-Poverty Society," will present on August 8, his scheme for the abolition of poverty. **Col. Francis W. Parker**, of Chicago, the prominent educator who has accepted the principalship of the Chautauqua Teachers' Retreat, will give two or three of his delightful lectures in connection with the general program. The name of **Mr. Henry Waterson**, the brilliant Kentucky editor and orator, is well-known throughout the country. He will be warmly welcomed when he addresses the Assembly audience August 18, on some national theme. **Miss Frances E. Willard**, a firm friend to Chautauqua, has happily found time from her many engagements for an address Saturday, August first. **Dr. John Henry Barrows**, of Chicago, the well-known Presbyterian pastor, will preach on Sunday, August 2, and give a short course the week following. **The United States Navy** will be the subject of two lectures by **Mr.**

Henry W. Raymond, Private Secretary to Secretary Tracy, of the Navy Department. These lectures will be profusely illustrated with stereopticon views (many of them made expressly for Chautauqua) which will show the contrast between vessels of the old type and the new "Squadron of Evolution." **How the Other Half Lives** is the title of a book (published by Charles Scribner's Sons, New York,) which has aroused great interest and provoked active discussion. This volume describes tenement life in New York City, and makes startling statements concerning it. **Mr. Jacob A. Riis**, the author, will give two lectures, with stereopticon illustrations, upon this increasingly important question. **Mrs. Julia Ward Howe**, of Boston, the cultivated author and lecturer, will give three lectures in August upon timely subjects. **Mrs. Zerelda Wallace**, mother of General Lew Wallace, and a speaker of marked ability, will make an address July 22, on "Political Equality." **Miss Grace Dodge**, of New York, who has done so much to promote the interests of "Working Girls' Clubs" will spend a few days at Chautauqua and speak before the "Woman's Club." **Mr. Leon H. Vincent**, of Philadelphia, will give three of his lectures on American Literary Biography during the third week in July.



A preliminary circular giving information concerning all departments of summer work is now ready and may be had upon application to

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- II. *Department of German Language and Literature*, Prof. H. J. Schmitz and Prof. S. W. Cutting.
- III. *Department of French Language and Literature*, Prof. A. de Rougemont, and Mlle. Lea R. de Lagneau.
- IV. *Department of Preparatory Latin*, Prof. F. J. Miller, and Prof. I. Burgess.
- V. *Department of College Latin*, Prof. Lewis Stuart, Alma College, Alma, Mich.
- VI. *Department of Preparatory Greek*, Prof. Wm. E. Waters, Cincinnati, Ohio.
- VII. *Department of College Greek*, Prof. Martin L. D'Ooge, University of Michigan.
- VIII. *Department of Mathematics*, Prof. E. H. Moore.
- IX. *Department of Physics and Chemistry*, Profs. J. T. Edwards, Chamberlain Institute, Randolph, N. Y.; W. C. Gorman, Waterford Academy, Waterford, Pa.; A. C. Longden, Macon, Mo.
- X. *Department of Geology, Mineralogy, and Botany*, Mr. Frederick Starr, Registrar, Chautauqua College, New Haven, Conn.
- XI. *Department of History*, Prof. Herbert B. Adams, Johns Hopkins University, and Prof. J. A. Woodburn of the Indiana State University.
- XII. *Department of Political Economy and Social Science*, Prof. Richard T. Ely, Johns Hopkins University, Baltimore, Md.

NOTE—Instruction is given by professors representing the best American Academies, Colleges, and Universities. *The Methods Employed* will be found fresh, stimulating, and judicious. The work is intended chiefly for teachers. *Of special interest* will be (1) the employment of the *Inductive Method* in the teaching of Ancient Languages; (2) the methods used in the teaching of Modern Languages; (3) the lecture-methods employed in the departments of College Latin and Greek; (4) the lecture-methods employed in the departments of History and Political Economy.

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- VI. *Bible-Teachers' School of the English Bible*, two weeks.

The Instructors: Professors John A. Broadus, L. W. Batten, Sylvester Burnham, William R. Harper, Robert Francis Harper, D. A. McClenahan, Charles Horswell, Revere F. Weidner, and others.

THE CHAUTAUQUA TEACHERS' RETREAT.

July 4-24.

A CHANGE in the principal-ship of this department results from the withdrawal of Dr. J. W. Dickinson, who feels that he must do no summer work in the future. His place will be filled by Col. Francis W. Parker, the prominent educator, Principal of the Cook County Normal School, Chicago, Ill. Definite statements will soon be made. It is safe to say that the new faculty will rank high in ability and teaching power, and that the course will be philosophical, practical, and thorough. Dr. J. T. Edwards and Professor W. D. McClintock will continue their relation to *The Retreat*, and give instruction as heretofore in Physical Science and English Language and Literature.

ADDITIONAL SCHOOLS AND CLASSES.

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THE Class of '94 in the C. L. S. C. is still open for membership, although the year began October 1st. No readings are required in July, August, and September, and persons who began late will be able to regain lost ground during the summer. Students who have joined local circles but have not enrolled their names at the Buffalo Office, should, if possible, forward their names with the annual fee of fifty cents without delay. The membership book is a valuable aid to all C. L. S. C. readers, and all who are pursuing the course are urged to identify themselves with the circle by becoming active members.

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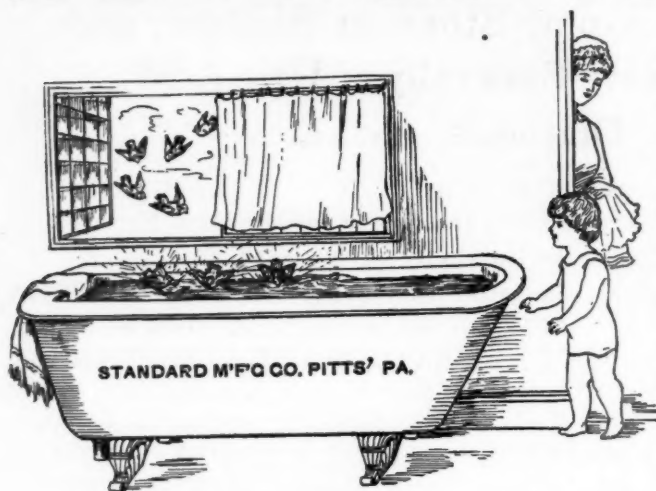
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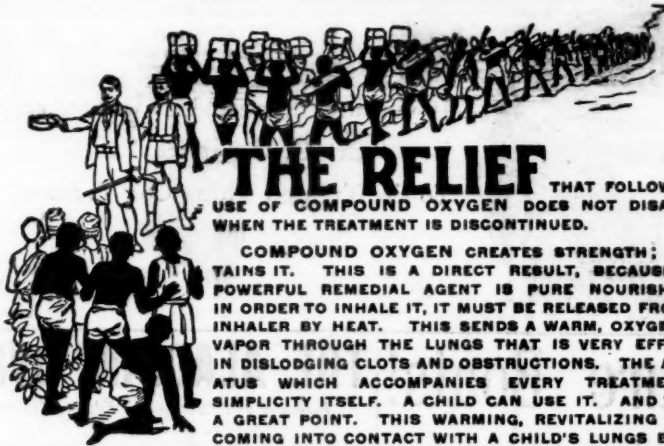
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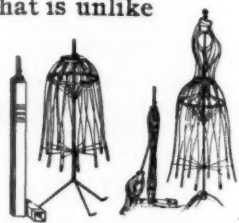
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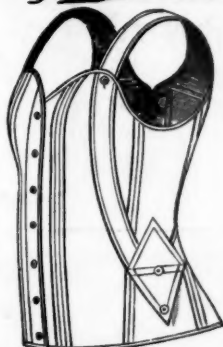
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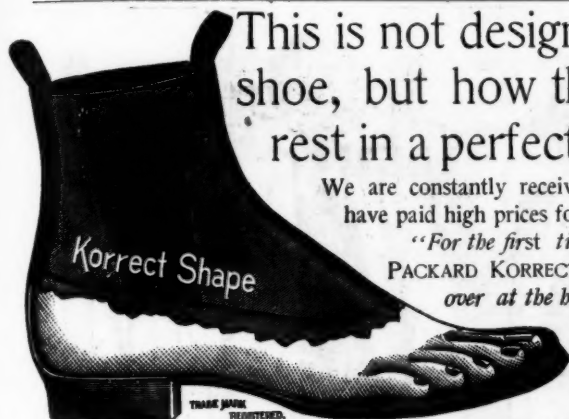
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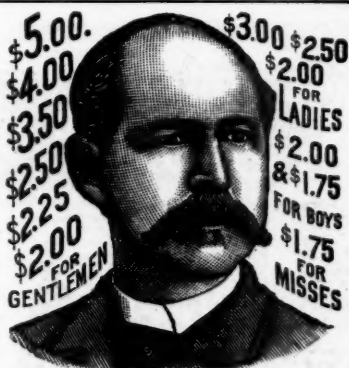
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Editor: But I— Well, on account of my other contributors, whom I did not want to place under suspicion.



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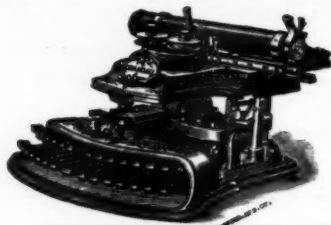
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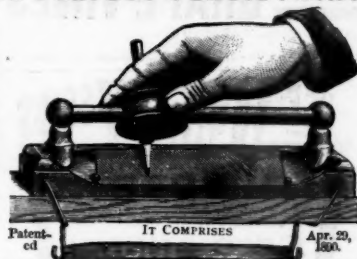

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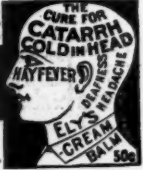
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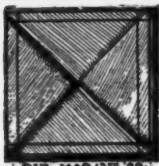
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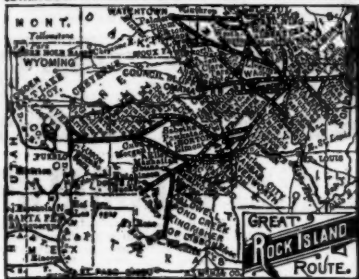
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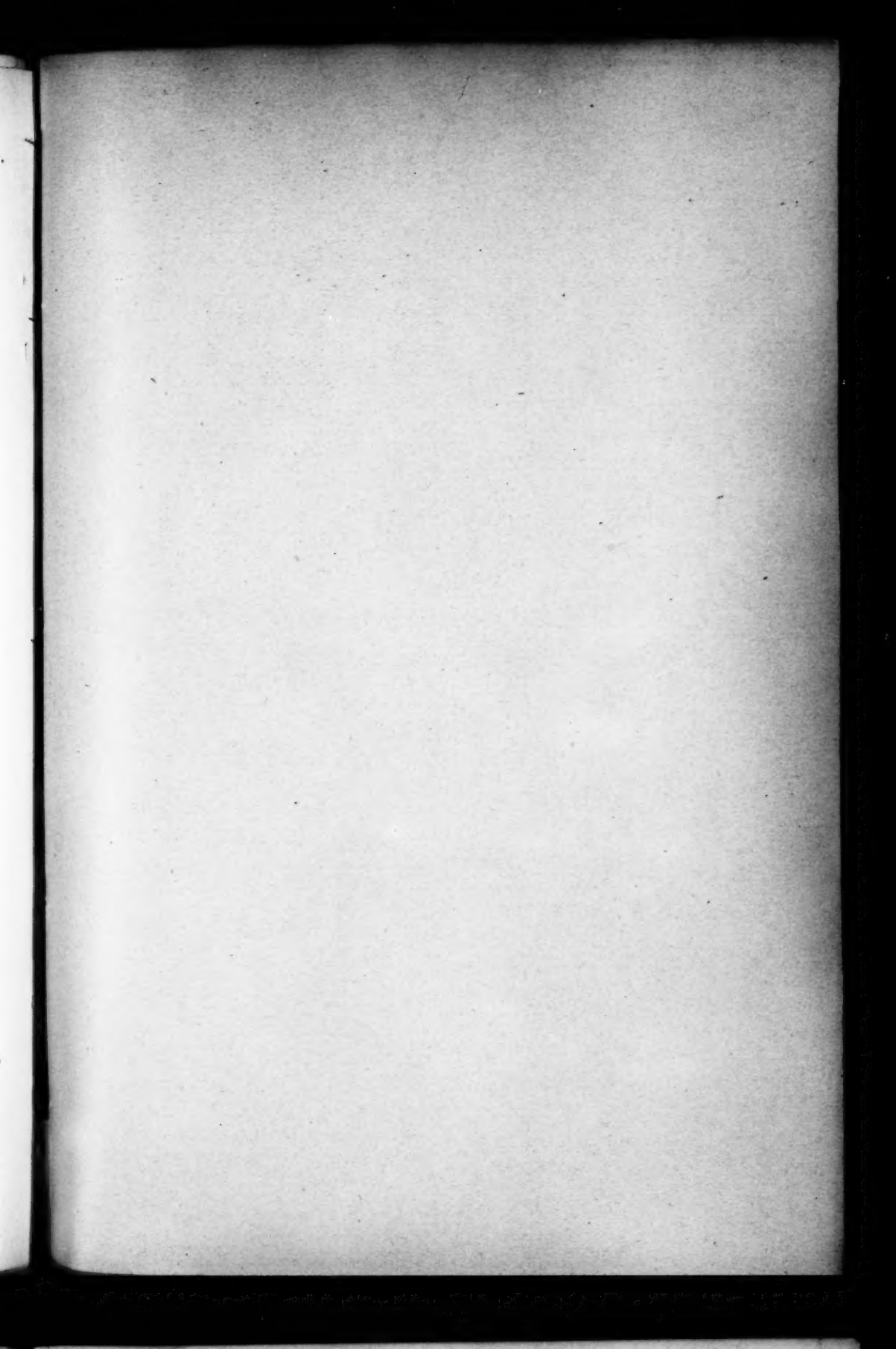
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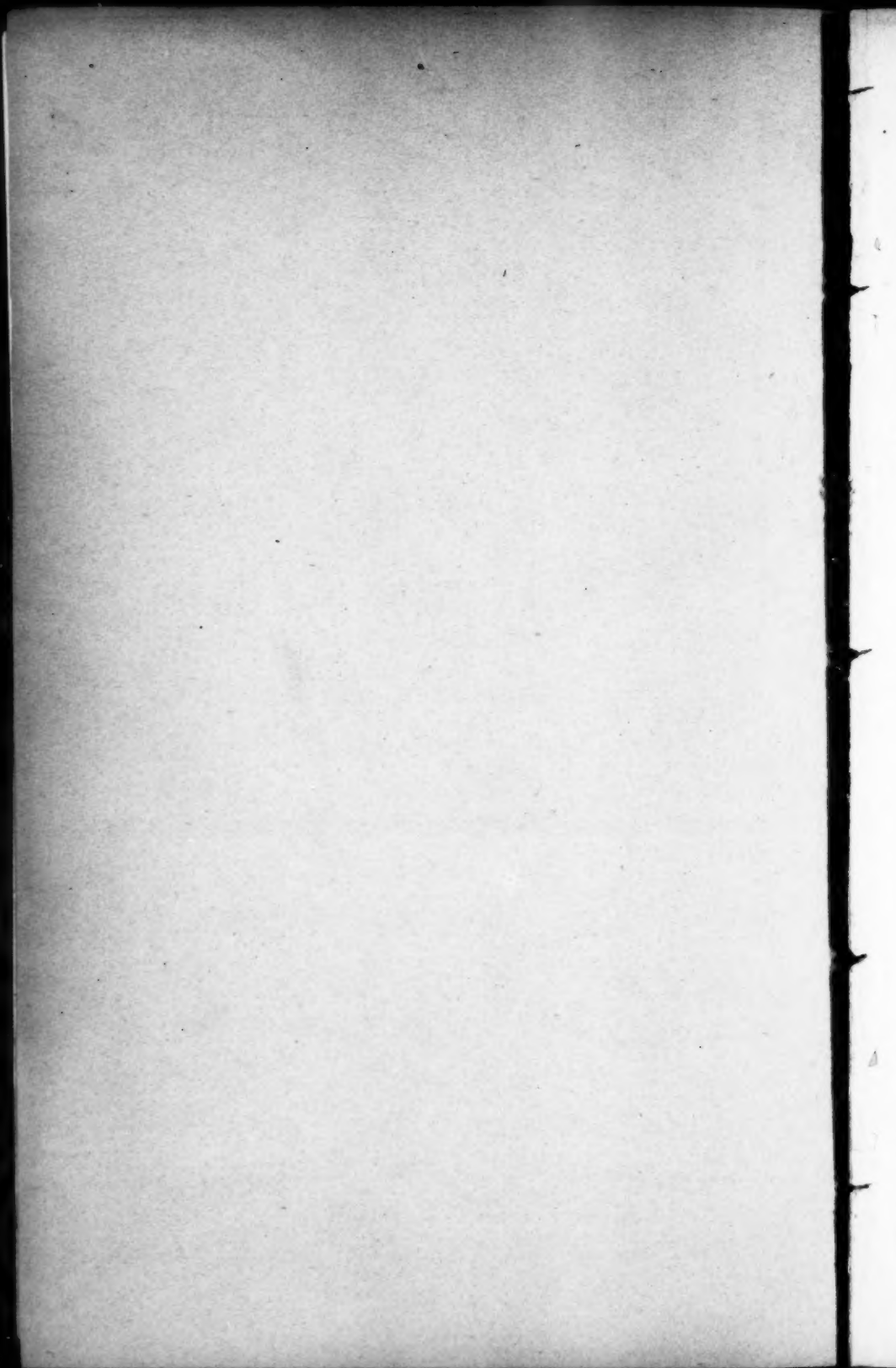
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A memory thoroughly developed by the rational method, made ready and broad and strong, will seize and retain one subject as well as another. Once properly, that is, systematically, trained, it will enable a man as easily to remember prices as to remember a poem. A young man whose ambition is to excel in the commercial world cannot too early undertake the work of memory training. While the cultivation of the memory is more easily accomplished in youth, it is neither impossible nor impracticable in adult years.

Many men now engrossed in the toils of an active calling, daily almost or quite overwhelmed with multiplying cares, and the thousand particulars of a great business, often and bitterly regret that in early life they did not devote themselves earnestly and thoroughly to the development of a robust memory. Keenly they feel the lack of the power of mental retention. They must, at almost every juncture, depend upon their assistants in the various departments and upon numerous references to aid them in their daily routine. They are therefore inevitably compelled to lose much valuable time. Letter files must be looked through, note-books consulted, price-lists inspected, tariffs studied over and over, before a single letter can be dictated or an order given. The leaders of finance rarely refer to their assistants or their files for a figure or a name. It is because they know these things, in particular and in general, that they are able to act and to win while other men are investigating and comparing. It is this very power which enables millionaire operators, merchant princes and railroad kings to surprise the world by the transaction of an apparently impossible amount of business during the short hours of a working day.

The training of the memory should be the vital basis of all commercial education. Yet in the business colleges, as a rule, it receives apparently no thought. It is inevitable, however, that it must hereafter be given attention. The demands of commercial life are daily becoming more onerous. Only the possessor of a powerful memory can win and hold a chief position in the world of work. More than ever it is incumbent upon the young man that he shall enter active life thoroughly equipped with a memory that shall halt at no obstacles, and under no circumstances shall forget its cunning.

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VOL. XII.

NOVEMBER, 1890.

NO. 2.

A MONTHLY MAGAZINE.

CONTENTS

REQUIRED READING

The Intellectual Development of the English.	E. A. Freeman.	145
The English Constitution. II.	Woodrow Wilson, Ph.D., LL.D.	149
The Religious History of England. II.	Professor George P. Fisher.	154
How the Saxons Lived. Part Two.	R. S. Dix.	159
The Tenure of Land in England. Part Two.	D. McG. Means.	162
The Knight of the Round Table.	James Baldwin, Ph. D.	167
Sunday Readings.	Selected by Bishop Vincent.	171
What shall we do with our Children? Part Two.	Harriet Prescott Spofford.	176
The Silver Bill.	Thomas H. Hamilton.	180
Studies in Astronomy. II.	Garrett P. Serviss.	184

GENERAL READING

The First Snow.	Jessie F. O'Donnell.	189
How to see Southern Italy.	J. P. Mahaffy.	189
The Origin in Literature of Vulgarisms.	Professor Edward A. Allen.	193
Light-Houses and Other Aids to Navigation.	William Mooney.	198
Observations on Greenland.	Charles M. Skinner.	204
Henrik Ibsen's Greatest Work.	H. H. Boyesen.	207
Silk Industries in France.	Albert de la Berge.	213
Home Building. I.	Byron D. Halsted, Sc.D.	216

WOMAN'S COUNCIL TABLE

A Plea for Hobby-Horses.	Julia C. R. Dorr.	220
Points of Law which Women Should Understand.	Lelia Robinson Sawtelle, LL. B.	221
Winter Fashions and Fancies.	Mary S. Torrey.	223
A Co-operative Experiment.	Harriet Carter.	224
The Paraphernalia of an Ideal Kitchen.	Katherine Armstrong.	226
The Pro and Con of the Church Supper, Bazar, and Fair.	Pro, Mrs. S. M. I. Henry and Mary Lowe Dickinson. Con, Emily Huntington Miller and Lillian Whiting.	227
Competition between Men and Women in Business (concluded).	Ella Wheeler Wilcox.	233
Visiting Cards. II.	Helen A. Cornwell.	235
A Song of Reunion for Thanksgiving Day.	Flora Best Harris.	237
My Wife's Green-House.	C. P. Woodring, M. D.	237
How to Write a Letter.	D. M. Morrell.	239
Some Tendencies of Higher Education.	Anne H. Wharton.	240
Rugs vs. Carpets.	Rose Lattimore Alling.	242

EDITORIAL DEPARTMENT

Editor's Outlook: California's First Forty Years; Town-Life; Prohibition in Kansas; Young People's Societies in the Churches.	244
Editor's Note-Book.	249

C. L. S. C. WORK

C. L. S. C. Outline and Programs.	252
C. L. S. C. Notes on Required Readings.	253
Questions and Answers.	259
The Question Table.	261
The C. L. S. C. Classes.	264
Local Circles.	267
Chautauquin in Syria.	Prof. Yusuf F. Aftimus.
The Summer Assemblies.	275

THE LIBRARY TABLE

Reproving Children; A Scottish Chief; November; A Yankee in King Arthur's Court; In Wicliif Times; Sam; Over-worked Words; Norman and Saxon Customs Contrasted; King John.	277
Talk About Books.	283
Summary of Important News.	288
The Chautauquin Assembly.	294
Chautauquin College.	296
The Union Class Building.	298
C. L. S. C. Home Reading Circle.	300

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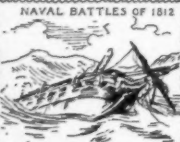
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